

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In the last week of September the British Society for Old Testament Study held its eighteenth meeting at Keble College, Oxford, and the interest of the occasion was greatly enhanced by the presence of many distinguished Old Testament scholars from other lands. In point of numbers as well as quality Germany was particularly well represented, both in the papers read and in the subsequent discussions. Professor Volz of Tübingen spoke on 'The God of Moses'; Professor Hempel, who has succeeded the late Professor Gressmann in the editorship of the 'Zeitschrift für die alttestamentliche Wissenschaft,' spoke on 'The Type of Piety peculiar to Old Testament Religion'; Professor Eissfeldt of Halle discussed Old Testament narratives; Professor Gunkel was represented in his absence by a paper—translated and read by Dr. T. H. Robinson—on 'A Re-investigation of the Chronology of the Psalms in the Light of Literary History'; and Professor Hans Schmidt of Giessen discussed certain Old Testament prayers.

Holland was represented by Professor Eerdmans of Leiden with a paper on Deuteronomy; France, by Professor A. Lods of Paris, who spoke on the rôle of magical ideas in Israelite mentality, and Professor Causse of Strasbourg, who dealt with the development of the Jewish diaspora in the fifth century B.C.; while America was represented by Professor J. M. P. Smith of Chicago, who criticised the current translations of Gn 1¹⁻³. Britain was admirably represented by Mr. Driver and Dr. G. A.

Cooke of Oxford, Professors Bevan and S. A. Cook of Cambridge, and others; and alike in the discussion of the religion, the literature, and the language the British scholars offered contributions which were entirely worthy of their distinguished guests. The representatives of each nationality felt that they had learned much from one another. The conference furnished a fine illustration of the power of scholarship and scientific interests to bring the nations together.

One of the most thought-provoking papers was that of Dr. W. O. E. Oesterley on 'Israel and its Religious Environment'—a paper which raised the problem of the relation of Israel's religious thought to that of other nations. It is pretty generally acknowledged that Israel adopted and assimilated, if not much, certainly something from the nations with which she came into contact. But is this all? As others influenced her, did she not also influence others?

That is the interesting problem to which Dr. OESTERLEY has also addressed himself in *The Wisdom of Egypt and the Old Testament* (S.P.C.K.; 6s. net). The discussion turns round the teaching of the Egyptian sage Amen-em-ope, which was first published four years ago by Sir Ernest Wallis Budge; and by his vivid account of this book and its historical implications Dr. OESTERLEY has rendered a valuable service to all students of the Old Testament. The book belongs to the

Wisdom Literature, it is marked by an extraordinarily high moral and religious tone, it has remarkable affinities with the Book of Proverbs, and very especially with 22¹⁷-23¹⁴, and it was possibly known to, and used by, Ben-Sira.

A few quotations will reveal its affinity with the Book of Proverbs both in style and in thought :

Better is a bushel which God giveth thee
Than five thousand wrongly gained.

Again :

When thou hearest good or bad (of people)
Put it aside as though thou hadst not heard it :
Place the good upon thy tongue,
But let the evil be hidden within thee.

The golden rule is set forth in this graphic picture :

Suffer not a man to be left behind in crossing the
stream,

While thou hast room and to spare in the ferry.

Rich alike in faith and beauty is the saying which
announces the joy of the life hereafter :

How happy is he who hath reached the West
And is safe in the hand of God.

That there was some kind of relationship between the Wisdom Literatures of the ancient Oriental world seems beyond all doubt. The following quotation from the words of Achikar irresistibly recalls a passage from Proverbs : 'Withhold not thy son from the rod if thou canst keep him from wickedness. If I smite thee, my son, thou wilt not die ; and if I leave (thee) to thine own heart, thou wilt not live.' Surely this must be more than accidentally related to the words in Pr 23^{13f.} :

Withhold not correction from the child,
For if thou beat him with the rod, he will not die.
Thou shalt beat him with the rod,
And shalt deliver his soul from Sheol.

The evidence justifies Dr. OESTERLEY in maintaining that there was much community of thought and religious conception between Israel and other nations in regard to things which used to be re-

garded as the unique possession of the former ; and the explanation lies in the fact that the scribes of various countries, who would be naturally chosen to travel on diplomatic business to the courts of other lands, would have frequent opportunities of coming into contact with one another.

In particular, there was admittedly very considerable intercourse between Israel and Egypt, and in his third chapter Dr. OESTERLEY carefully traces these contacts from the time of Solomon, who married an Egyptian princess, to the time of Jeremiah, when Israelitish colonies are known to have been established in Egypt. This contact must have been peculiarly powerful in the time of Isaiah, when there was a definite pro-Egyptian party in Judah. The fact that it was primarily a political contact would not exclude the interchange of religious influences and ideas.

This general influence, however, is not sufficient to account either for the singularly close resemblance between Amen-em-ope and the section of Proverbs already referred to, or for the no less than remarkable ethical and religious quality of the teaching of the Egyptian sage. Indeed, so remarkable is it that Dr. OESTERLEY can 'assert without fear of contradiction that the like is not to be found elsewhere in the ancient literature of pre-Christian times, with the one exception of the Hebrew Scriptures.' It would be idle, he thinks, to expect any trace of the influence of the religion of Israel upon foreign religions until the teaching of the eighth-century prophets had had time to fructify. But after that it becomes both possible and probable.

Some Egyptologists, indeed, place the book much earlier—in the tenth century, or even the sixteenth—while others place it later, as late as the Persian or even the Greek period, but Dr. OESTERLEY decides for a date later than the eighth century rather than before it, and thus accounts for its singularly high tone. 'Assuming that the Egyptian book was written after the high ethical teaching of the prophets had taken root and fructified among the finer spirits of their nation, it is *à priori* more

likely that Amen-em-ope would be influenced by the Old Testament writers than *vice versa*.'

The possible or probable relationship of the Teaching of Amen-em-ope to the Old Testament is not exhausted by its demonstrable relationship to Proverbs. Dr. OESTERLEY shows that that relationship may extend to the Book of Deuteronomy and the Psalms, if not further. Certainly the analogies between the first psalm and the Egyptian book are many and curious; those with Ps 22 are not quite so convincing. Even in Proverbs there are differences as well as points of contact. If between the Egyptian proverb—

It (*i.e.* riches) hath surely made for itself wings,
As an eagle that flieth heavenwards,

and the Hebrew—

They have made for themselves wings like geese,
And have flown into the heavens,

the relationship is as good as undeniable, despite the characteristic difference, on the other hand, the Egyptian book has nothing, either good or bad, to say about women, who so frequently appear in the pages of Proverbs.

But some of the phenomena can only be explained on the assumption of direct, and not merely general, influence. In some cases it is beyond all reasonable doubt that the compiler of Proverbs, or the author of the section in question, copied directly from the teaching of the Egyptian sage, though this sage in turn appears to have been profoundly influenced by Hebrew writings and 'so impressed by their spirit and teaching that he absorbed them, and, perhaps unconsciously, reproduced them to some extent in his own writing.'

Doubtless the theory of Hebrew influence upon foreign religions can be carried too far. It is surely carried too far, for example, in Professor Duff's suggestion that Æschylus' 'Prometheus Vincit' is simply a Greek version of Is 53. But when we remember the perpetual contact of Israel with foreigners all through the centuries from the days of Solomon, who was visited doubtless by wise

men as well as women from other lands, to the days of Nehemiah, who held office of the Persian court, we can be quite sure that Israel not only borrowed but gave, and thus—often perhaps all unconsciously—fulfilled the missionary dream of the great unknown prophet of the Exile.

One of the urgent needs of the present day is to secure a synthesis of Christianity with the modern outlook. This is not merely the aim of Modernism, but of all thinking men of every school. If we are to present the gospel to our own generation we must do so in terms which it can understand and appeal to thoughts and convictions which it possesses. Every generation has been engaged on such a synthesis, even the second generation of Christians, even St. Paul himself; only to-day our conditions and our world view are our own. We have to reckon with an outlook created by modern science and modern psychology.

This problem will not be solved merely by a revival. In spite of the revivals of the past, competent and sympathetic observers detect a steady and gradual decay of religious influence in European civilization, and these revivals have not been able to check, or at least to stop, the decline. And the reason (one reason at least) is, according to Dr. W. R. MATTHEWS, that both the Evangelical and the Catholic revivals stood apart from the general advance of the human mind. We are told that there are signs of a new revival of religion. Let us hope that this is a true prophecy. But of one thing we may be sure, that it will not come until some sort of understanding has been arrived at with the modern mind. The old revivals arose in the lives of men sure of the basis of their faith in an infallible Bible. That basis has been shattered, and a revival can only come to us if and when we attain a similar certainty on a different basis. A revival cannot come to people who are disturbed and uncertain and vague about the fundamental facts of faith. Here is an additional reason for the necessity of the synthesis already referred to.

Dr. MATTHEWS, who possesses one of the acutest minds in the Church of England, faced this problem at the recent Birmingham Conference of the Modern Churchmen, and his essay is published in the current number of *The Modern Churchman*. Most of his paper is occupied with an analysis of the two terms in the suggested synthesis, Christianity and the modern outlook. What is Christianity? That would seem an easy question to answer, but, as he points out, there are two views of it. One is that of the Liberal Protestant who says that Christianity is the faith of Jesus, consisting of two master thoughts, the Fatherhood of God and the Brotherhood of man. Dr. MATTHEWS rejects this view on the obvious ground that Christianity from the earliest days has been not the faith of Jesus, but a faith *in* Jesus.

The second view is that Christianity is an experience which he describes as consisting of four things. It is (1) an ethical monotheism, a faith in God, the Supreme Value and the Sustainer of all true values. (2) Its salient peculiarity is that it has found God in Christ, who claims not only our loyalty but our worship. (3) It is a religion of redemption. This is the secret of its continual influence on the world and on the life of man. And (4) it is a fellowship. It is deeply hostile to the idea that the life of the spirit is one of solitude. A Christian outside the Church is an anomaly. A Christian who does not feel his need of the Church is an anomaly.

But we must relate this experience to all that we otherwise believe to be true. We must harmonize our Christian experience with the knowledge of Reality that comes to us from modern knowledge. And so we turn to the modern outlook. The modern world has been made by science, and what dominates us to-day and creates our atmosphere is the scientific method which is inductive, a reasoning from observed facts to conclusions.

There are three characteristics of the modern view created by this inductive method. One is its attitude to authority. It will not bow to authority in the older sense. The only authority it recognizes is that of fact and experience. And so we cannot

come to the modern mind with an infallible authority *ab extra*. But, when we base our appeal on the facts of experience and on the massive and persistent phenomena of religious life, we present a challenge which the modern mind has to face.

Further, the modern mind does not regard with favour fixed and comprehensive views of the universe. And thus it finds no attraction in a theology which forms a closed and completed system. It can understand an attitude that confesses ignorance, and, basing itself on experience, advances slowly to an ever deeper insight. Modernist theologians are often accused of vagueness, but no answer is better than a wrong answer, and a vague suggestion is often more spiritually fruitful than a dogmatic assertion which closes the avenue to truth.

The third characteristic of the modern outlook is its acceptance of the principle of continuity. The evolutionary conception of the world is one application of this principle. And here one sees the signs of a religious synthesis in the gradual approach of an interpretation of evolution which regards it as creative and teleological. This bids fair to deepen and purify our conception of God and of His relation to the world.

Dr. MATTHEWS does not devote much space to the task of relating these two terms, but what he says is suggestive. He finds that in all its four 'moments' the conception of Christianity will be affected. Evolution will, as indicated, enrich our faith in God, though much obsolete metaphysics will have to be given up. Redemption, again, will have to be approached and interpreted afresh by the avenue of psychology. The Christian fellowship has to be related to the modern social consciousness. But of one thing we may be sure. We do not want a new religion. We believe in the finality of the Christian gospel. Yet this message has to be related continuously to the whole mind of men. This synthesis will not be easily made. Nor will it ever be complete. And what we have to do is to preach the gospel (which is *the* answer to the problem of this enigmatic world) as something not aloof and incomprehensible, but as growing out

of the life and thought of our day as their completion and their crown.

Not even Dr. Gerald H. RENDALL, with all the will in the world, can throw light on Ja 3⁶, a standing crux of commentators. In the Revised Version the verse reads: 'And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.' The last clause (*φλογίζομένη ὑπο τῆς γέεννης*) has probably for its background in the mind of the writer the actual figure of burning in the valley of Hinnom. Yet, as Dr. RENDALL remarks in his work on *The Epistle of St. James and Judaic Christianity* (reviewed in another column), the association of Gehenna with the tongue seems strange and unnatural.

The meaning of the penultimate clause is still more obscure (*φλογίζουσα τὸν τροχὸν τῆς γενέσεως*) 'Setting on fire the wheel of nature (R.V.), the course of nature (A.V.), the round circle of existence (Moffatt)'—what does it mean? In favour of the rendering, 'the round circle of existence,' partial parallels may be cited from Orphic or Neo-Platonic or Pythagorean language, but these throw no real light on the difficulty. Nor do the wheels in Ezekiel's vision help us, nor the idea of cycles of metempsychosis, nor the fact of the ignition of chariot wheels by friction with the axle.

Dr. RENDALL has searched in vain for clues

from medical or mystical or metaphysical diction (Aristotelian, Platonic, or Neo-Platonic), and he thinks it would be hard to improve on A.V. 'course of nature,' whatever that—as he adds—may mean.

'More or less as a counsel of despair,' he says, 'I suggest that *ὁπὸν* for *τροχόν* would carry out the opening metaphor and give coherence to the whole. The word is not Biblical, but is used metaphorically of the sap and vigour, the vital forces, for example of youth (*ἡβης*); the meaning would then be that the tongue, like a fire igniting a mass of wood, sets on fire and burns up all the vital juices that contribute to the making of man, and along the charred embers play the flickering flames of Gehenna.'

What may be urged in favour of such a rendering? It preserves for *γένεσις* that sense of man's natural and spiritual growth which it has in 1²³ (R.V., 'beholding his natural face in a mirror'), besides continuing the previous figure; and it gives intelligible expression to the sense imputed to *ὁ τροχός* as 'the impelling power of human nature and life.'

And what may be urged against it? A corrupt text is presupposed. The emendation consists in the substitution for *ὁ τροχός* of an unusual word. If the unfamiliar *ὁπὸν* were misread as *ὄχον*, why should it not have remained at that? Further, do not 'the flickering flames of Gehenna' play upon the tongue itself, and not upon the 'charred embers' of the body?

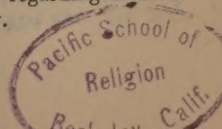
Montanism.

LIVING ISSUES FOR TO-DAY.

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THIS is a discussion of Montanism, not a history. The mere history is exceedingly obscure. More interesting and important is it in any case to try to estimate Montanism from the *terminus ad quem* than painfully to trace it out from the *terminus a*

quo; to get the logic of it rather than the chronology; to grasp the real significance of it which only Time made clear, rather than to record the swaying to and fro of opinions regarding it from the second to the fourth century.



Ere she had completed two centuries of existence, the Church became involved in five great conflicts, not to mention several smaller. From all she emerged in a real enough sense victorious. Each of them, however, modified her to some degree, and all of them together contributed largely to making her institutionally and constitutionally the definite historical entity that she became. Further, in none was her victory so complete that all the points in dispute were settled. Each left unsolved at least one big question or group of questions which more or less, now in one form now in another, has engaged her mind ever since, still awaits solution, and still divides Christian opinion.

Thus the conflict with *Judaism* left doubtful and disputable the abiding validity of parts of the ancient Law; that with *Paganism* the question as to how other religions are to be regarded; that with *the Empire* the thorny problem of Church and State; that with *Gnosticism* a whole series of difficulties—Reason *v.* Revelation, Philosophy *v.* Theology, the concept of Revelation, the meaning and efficacy of the Sacraments, the value of the O.T., etc.; that with *Montanism* the abiding puzzle of the relation of the Church and the Christian to the world.

Montanism, with which we are now concerned, is unique among the five in being a purely internal controversy. In all the others, even in Gnosticism, the Church was faced with something external to herself. Montanism was a *schism*.

The history of Montanism is not yet finished. As we shall see, we may doubt the probability that it will ever finish. Ancient Montanism, itself, had a long history and underwent notable development. Hence it resulted that when Christianity was on the point of being adopted as the official Religion of the Empire, there were in Christendom two Churches, and the efforts of Constantine to procure unity were not completely successful. The notion that anciently there was one Church embracing all Christians in a real, if not yet definitely formal, unity is quite a mistake. 'The ancient Church, one and undivided,' is only a pious fiction.¹

Montanism disappeared from notice, partly because the Arian Controversy absorbed the whole strength of the Church and diverted the Christian mind from the problem, but chiefly because the adoption of Monasticism as an integral feature of the Church's institutions afforded a practical way out of the main Montanistic difficulty. As soon as the Reformation abolished Monasticism, the old problem inevitably re-emerged among Protestants.

¹ *Vide* Harnack, *D.G.* p. 99.

From being something that strikes us, as it did many at the time, as mere arbitrariness, eccentricity, and fanaticism—an Inspirationism and an Adventism—Montanism soon became something important, raising questions which to this day produce friction and schism.

As the conflict between it and the Church proceeded, Montanism got rid of most of its extravagances, and became aware of its real strength. On the other hand, the Church in the process of controversy became greatly transformed. It was against Montanism that the first Synods, precursors of Councils, were called. Montanus first imposed regular contributions on his followers, instituted Collectors, and paid his 'Clergy' a salary. He was the first, we may say, to conceive of a Central Fund. As results of the conflict, the monarchical Episcopate and the hierarchal constitution of the Church were firmly established; the authority of Scripture as in a real sense closing Revelation was asserted; a system governing the discipline and restoration of sinning Church-members was evolved; the idea of all the Churches forming a unity—'one Holy Catholic Church'—was grasped; the supremacy of the Roman See was distinctly foreshadowed; and, most far-reaching in its effect, a clear distinction was drawn between Clergy and Laity. The very concept of the Church, Harnack says, was *total geändert*.

This phrase of Harnack's, however, needs to be safeguarded, otherwise it may convey a quite misleading impression. The concept of the Church was 'totally changed,' not in the sense that for one definite view which had prevailed up to that point a new and quite distinct one was substituted; but much rather in the way in which the egg is 'totally changed' into the bird. Out of vague, unformed, indefinite thoughts as to the nature, function, and constitution of the Church, a clear-cut and imposing conception emerged. The Montanistic controversy contributed very powerfully towards this differentiation, but it cannot be claimed that it was the sole factor.

Montanus, we may suppose, set out from the two Scripture topics on one or other, or both, of which a great many species of abnormal Christianity have taken their stand and still do so, viz. the Paraclete and the Second Advent.

Montanus held that the Paraclete would be manifested in definite individuals, and he was convinced that he and his two associated prophetesses stood in an unbroken succession that fulfilled our Lord's prediction. The three of them were the Divinely appointed completers of Revelation. In

some such view he has had many successors. One may think of Mohammed, Swedenborg, Joseph Smith, or Mrs. Eddy. For Montanus it followed clearly that not the Bishops but the 'prophets' must be the real rulers of the Church.¹

And how did the Spirit manifest Himself? What made Montanus and his associates prophets? The Spirit did not just illumine their minds and clarify their judgments. He reduced them to a state of passivity. They had no control of the words they uttered; they uttered truths that they themselves could not have known. They were the lyres from which the hand of the Spirit drew forth music. In ecstasy they uttered their truth. In dream and vision the Spirit spoke to them. They found revived in their own experience the charismatic gifts described in the New Testament.

Now this business of what I call Inspirationism, with ecstasy and other physical manifestations, found in Montanism and again and again all down the centuries to the revivals of recent times, is wrapped in difficulty. It raises the same kind of perplexity as Spiritualism. When Montanus said, 'I am the Father and the Son and the Paraclete,'² he had manifestly crossed the line which separates fervour from extravagance. When one prophetess in her ecstasy declared that Christ in the form of a woman slept with her,³ she was on the verge of repulsive eroticism—indeed, the saving clause 'in form of a woman' looks suspiciously like a mere concession to public opinion. In face of such a saying many must have been inclined to take the oath which Tennyson puts into the mouth of Sir Gawain—to be

deaf as the blue-eyed cat,

And thrice as blind as any noonday owl,

To holy virgins in their ecstasies ('Holy Grail').

Although Montanism was known in the ancient world as the 'New Prophecy,' 'oracular prophetism' soon ceased to be its characteristic feature. It was not so much perhaps the criticism of its opponents, formidable as that was, as the criticism of Time to which Montanism yielded. For Time declared against the truth of the great message that Montanus proclaimed. What was it? What but the message that 'prophets' in nearly all the centuries have announced—'the end of all things

is at hand.' According to Montanus, Christ was about to descend at a Phrygian city, and all the faithful were summoned to assemble there to abide His coming.

Once again, let us be as sympathetic as we can. No passages in Scripture are so obscure as those which seem to deal with the End. Such is the difficulty that it may be said that normal Christianity has tacitly abandoned the attempt to interpret them, and towards the Second Coming is content to take an attitude of agnosticism. Montanus was no more astray than a multitude since his time, and even of the present day, who have failed to take warning from his example. The idea that Christ should make a Highland town in Phrygia His headquarters, to which all His true followers should be gathered, is not essentially more absurd than the idea which even some ministers cherish to-day that in their lifetime they will be mysteriously transported to Jerusalem. It is one of the strangest phenomena of the human mind that despite so many disillusionments wrought by Time, with invincible optimism and unshakable assurance some will still go on calculating 'the times and seasons,' and come to the conclusion that Christ is visibly to descend in their own days.

Noteworthy is it that although ancient Montanism may be said to have abandoned its inspirationism and its adventism, both those elements have tended to appear in connexion with many modern movements that are comparable more or less with Montanism. Many ultra-evangelicals have laid great stress upon manifestations of the Spirit, and devoted very close attention to some doctrine of the Parousia. It is a criticism passed on the Church by Darbyites that we have given up preaching the Second Coming. Even inspirationism lingers on in attenuated form in many quarters inside as well as outside the Church. Something like Montanus's idea that man is the passive instrument, the Spirit the player, lies behind the popular repugnance to written sermons and the still stronger suspicion of written or printed prayers.

In Montanistic prophetism, however, there lay a more important and respectable element, the view, namely, that the real leader of a Christian community should be not a man appointed 'officially,' but a man 'raised up' by the Holy Spirit. Montanism never surrendered this view which was widely held indeed by primitive Christianity. That a leader had authority not in virtue of an office to which he was ordained, but in virtue of his possession of the Spirit, became a watchword of Montanism. At first this did not

¹ Doubtless this 'degrading' of Bishops explains the extraordinary virulence of the Catholic attack upon Montanism and the ludicrous inadequacy of Eusebius' account of it.

² Euseb., *H.E.* bk. v.

³ Epiphanius, *Haer.* xlix. 1.

constitute a real breach with the Church, whose views were still fluid in Montanus's time. A very rapid high-Church development, however, took place within the next half-century. Circumstances, it may successfully be urged, compelled it. More and more it became necessary for 'officials' to regulate all the complicated business of the Church, and for the ministry to be put under strict guidance and specially trained and officially examined as to their fitness for their work. The Church's answer to the Montanistic pretension to 'charismatic spontaneity' as over against 'officialism' was quite convincing. It was that Montanism itself had a 'professionalism,' and that there was no evidence that its 'prophets' were truly endowed with the Holy Spirit. Its 'prophetic' succession, supposed to be guaranteed by the possession of the Spirit, was not so demonstrably in the Apostolic line as the official succession guaranteed by ordination. Curious charges could be made against the quality of some of the prophets. 'Tell me,' cries Apollonius, 'does a prophet dye his hair? Does a prophet stain his eyebrows? Does a prophet delight in ornament? Does a prophet play with tablets and dice? Does he take usury? Let them acknowledge whether these things be right or not, and I will show that they have been done by them.'¹

Modern Montanists, too, protest against a professional, 'man-made' ministry. Some of their leaders have been known to thank God that they were never at a College. We note this view, we need not here discuss it.

Inspirationism and Adventism might go, they had to go, but the really vital point in Montanism now emerges. In order to meet Christ, Montanus held that in a very literal sense Christians should leave the world. The world was doomed, and the Faithful should leave it, and also come out of a Church that was becoming worldly. They must greatly raise the standard of their unworldliness. Their lives must be much more austere, much more simple and holy. Fasts must be multiplied. Let us have three Lents in the year instead of one, and two weeks of abstinence, and let them be strictly observed. If marriages cannot be dissolved, let no one marry twice, and let virginity be specially honoured. Let all practise self-denial. Let persecution and martyrdom be not shunned but welcomed.

Here is where Montanism was really strong. Here is where the Church had to join main issue with it. Here is where we ourselves have to take

account of it. At this point there emerged a question between the Church and Montanism which has never been settled, both sides of which still claim their adherents.

The Church and Montanism here took sharply opposed views and each could appeal to Scripture. Nay, it was but a new form of a much older question. The contrast appears in the Old Testament. On the one side we have *universalism*, on the other *exclusiveness* with the ideas of a 'chosen people' and even within that 'a remnant'—*ecclesiola in ecclesia*. Big Church or Little Church? As between Montanism and Catholicism the cleft has been explored as far as any human abilities can reach, and no bottom has ever been found.

To the Montanist the world was hopeless, doomed, perishing, and the very enemy of the Kingdom. To the Catholic the world was destined to be saved, so that all its kingdoms should become the Kingdom of our Lord. To the Montanist the world was a sphere of temptation, to the Catholic it was a field of opportunity. To the Montanist the world was to be fled from, to the Catholic it was to be conquered and transformed, Christians being not the jewels but the salt of the Earth.

Their respective views of the nature of the Church were inevitably just as divergent. To the Montanist the Church was God's vineyard to be purged of every weed, to the Catholic it was the drag-net in which admixture of good and bad was to be expected. The Parable of the Wheat and the Tares expressly warned the Church against any such scheme of drastic purging as Montanists proposed. The Church was not meant to be holy in the sense that every individual member should be holy before he was admitted, but in the sense that she was a school of holiness within which all should be instructed in and helped towards holiness,² outside which none could be saved.

The issue is fundamental, important, and still living. There can be no question that this came to be the real point of the Montanistic controversy. Not by its charismatic ministry, not by its Phrygian Adventism, but by its *puritanism* did Montanism win adherents far and wide,³ awake sympathy in distant Gaul, enlist in its service the great Tertullian, and bring a Bishop of Rome to the point of almost blessing it.

In the main we can agree, I suppose, that the Catholic Church was right both in her view of the world and in her conception of the Church. Mon-

² Cf. Harnack, *D.G.* p. 104. The Church was 'Societas fidei non fidelium.'

³ Cf. *D.G.* p. 102.

¹ Didymus, *Alex. de Trin.*, iii. 41.

tanism was not only impolitic but unwarranted and impracticable.

If the Church had no great difficulty in convicting Montanism of fanaticism, yet the issue raised by Montanism put the Church in a dilemma. Many doubtless felt that while Montanism might put things crudely and extravagantly, yet it expressed what they themselves had been thinking. There was something which could not be set aside in this call to greater purity of the Church's communion rolls, and in the call to flee the temptations of the world and lead a life of self-denial. To many, no doubt, there seemed a good deal of risk that the world was transforming the Church more than she was transforming the world. Earnest men could not forget that over against the Parable of the Drag-net had to be considered passages which proclaimed the duty of separation from the world. Big Church or Little Church? There were passages which seemed to favour the idea of the latter. The mere fact that a Church is growing big and powerful gives rise to misgiving in a certain type of mind. A small body in constant protest against things in general is the ideal that some cherish of the Church to-day. It is largely this suspicion of a big Church which constitutes one source of doubt in some minds at present, as to the desirability of Reunion of the Churches. In the early days the winning of representatives of the cultured and powerful classes to the Faith probably raised some difficulties for not a few. Had not St. Paul declared that not many noble, not many wise, were called? It was all very well to be reminded of how Israel had spoiled the Egyptians, but this bringing of Greek culture and philosophy into the Church, had it not its dangers? What had Christ to do with Plato? what Jerusalem with the Academy? What had the Christian to do with Homer, that text-book of Heathenism? Still deeper anxiety must have been occasioned to many by the tendency, which gained strength as time went on, for Church members to attend the Theatre and the Circus. The idolatry associated with these things, formal as it might be, was dangerous; and inconsistent with a profession of Christianity was the worldliness of the mind which could find any pleasure in such waste of time.

Now we all probably feel that this view of life is very easy to criticise. Whether it be Tertullian who storms in his antequely flavoured Latin from Carthage, or the modern street-preacher in his semi-scriptural English who denounces the theatre, our first feeling is one of pity for such fanaticism, but our second is one of uneasiness that they are

saying something that needs attention and raises a question. Beyond all doubt Christians ought to be unworldly, and the Church ought to be unworldly, and we must all have had an uncomfortable feeling at times that the boundaries between the spiritual and the worldly in our own lives are far from clear; that in opening our Church halls for dances and whist-drives we have perhaps surrendered too much; that the much-belauded policy of the modern Church catering for all human activities, amusements included, has perhaps been carried too far. It is a very real question which each must answer as best he may, *what is that world from which the Christian should be separate?*

It is easy to answer the question by a phrase and say that while we are to be *in* the world we are not to be *of* it. But what precisely in definite cases does this mean?

I am not a Montanist nor in general a lover of Montanists, but I confess to a good deal of sympathy with their view that the best way to show that one is not of the world is at certain points not to be in it. What these particular points may be, it must be left for each to discover for himself. Where Montanists, ancient and modern, go astray is in attempting to draw lines for all. That has always resulted in arbitrariness, irrationality, and fanaticism. One may be sure, however, that in the modern world, with its glaring contrast between ostentatious luxury and semi-destitution or almost complete destitution, a contrast which more than anything else fosters Bolshevism and makes many quite decent men 'see red'—it is the duty of the Church to preach, and of the Christian to practise, the simple life.

But to return to the ancient world. In face of Montanistic puritanism, as I have said, the Church felt herself in a dilemma. Montanism as expounded, say, by Tertullian might be fanatical or at least extravagant. On the other hand, it could not be denied that much could be urged in favour of inculcating a life simple to the point of austerity, a life of virginal purity, of self-sacrifice and self-denial. How did the Church propose to do justice both to those who demanded not unreasonably that all innocent life should be open to them, that Greek culture was their birthright, and that they had a right to Christian joyousness and geniality, and to those who felt themselves summoned to flee the world with its pomps and shows, and tread the hard path of austerity?

Her solution was to recognize a twofold morality,¹ one, the easier, for the laity; the other, the higher,

¹ Cf. Harnack, *D.G.* p. 100.

the more exigent, the more arduous for the clergy.¹ In consequence, clergy and laity now became sharply distinguished in a new way. The distinction, in so far as it had existed hitherto, had been one mainly of *function*. Henceforth it becomes ever more clearly one of *caste*. The laity were to be in the world striving to be not of it. The clergy as far as possible were not to be in it. Clergy and laity are under different laws. Their spheres of duty are different, and as result, their privileges. Of this distinction it may with truth be said that it was one of the most momentous and most mischievous that the Church ever drew. From it in due course followed most of the evils which made the Reformation necessary. Against a heavy load of demerit cannot be set even the solitary merit that it solved the problem it was designed to meet. It did not. Obviously it could not. As hinted already, the real solution for the ancient and mediæval Church came with the institution of Monasticism.

But this distinction of clergy and laity with a higher, stricter law for the clergy, persisted, and the Reformation was powerless greatly to affect it. The notion that ministers ought to be more pious, more austere, more given to self-denial than the ordinary member, more or less persists still. It is not merely the reasonable demand that in all things the minister must show a good example. It is an insistence that there are certain things which the ordinary member may do, but which the minister must not, or at least should not, do. In the popular mind, indeed, in the Presbyterian Church there are three grades of life, one for the member, one for the elder, and one for the minister. The knowledge that it is so is in many cases the real reason for the reluctance of men to accept office as elders; and it is in vain that one urges that what is wrong for an elder is wrong for a member, that a man unfit morally or spiritually to be an elder is unfit to be a member. So it was in vain that the Reformation declared the equality of all Christian men in privilege and obligation. In vain did some Churches lower the conception of minister to that of 'teaching elder.' Precisely in some such communions was the notion most firmly held that the minister must not engage in some things in which the ordinary member might. That certain things were 'inconsistent with the dignity of the ministerial calling' was the new ground on which the distinction was based. At bottom, however, it was just the old distinction of one law for the laity and a stricter law for the clergy. So

strong and persistent is this distinction rooted as it is in the common mind, that ministers, protest as they may against the irrationality of it, must, if they are wise, lay their accounts with it. Ministers have to ask not only can I do this as a Christian? but can I do this as a Christian minister?

To-day ministers are permitted a much wider liberty than they used to have, but this liberty is a thing that they will be cautious in vindicating. Plainly the popular distinction between clergy and laity is irrational, but, in a world not yet completely rationalized, considerations of prudence and expediency will prevent us rejecting or ignoring a thing just because it is irrational. 'All things are lawful for me, but all are not expedient. All things are lawful for me, but all things edify not.' We need not believe that ministers are under a higher law than the laity. We need not be greatly interested in 'keeping up the dignity of the ministerial calling,' whatever that may mean. We need, however, to be greatly concerned about the influence we exert. As far as my experience goes, the least influential in any important direction is the type of minister regarding whom his congregation are ready to rise and sing as soon as he appears — 'For he's a jolly good fellow.' It is possible, we may observe, for a minister to be so 'human' as to have little influence in making others divine.

One other topic needs attention. The attempted reunion of ancient Montanism with the Church did not succeed. A new cause of division emerged, as I have indicated, in the sphere of discipline.

The general question, however, raised by Montanism is one that confronts us as it did the Ancient Church. It is one of the chief criticisms of the Churches passed by modern Montanists that discipline is not nearly strict enough, that the Church is far too lax in scrutinizing the lives of her members, and admits persons to membership and the highest privileges on far too easy terms. Once again, we have the uneasy feeling, as the ancient Church had, that while Montanists may make impossible demands which would decimate the membership of the Church without really securing the purity desiderated, there is, notwithstanding, a good deal in what they reproach us with. Many of us feel that nothing is so unsatisfactory about our present-day Presbyterian Church as its system of Discipline, if indeed it can be said to have one at all. On what terms does our Church in practice to-day admit catechumens to full membership? *No one can tell*. In practice Sessions admit those whom the Minister recommends, but none but himself can tell why he recommends them, what standard he

¹ The two distinctions were not *absolutely* co-extensive, but in the main.

has required, or what attempt he has made to discover their spiritual state. It is quite certain that different ministers have different standards, even in the *way* in which new communicants are admitted. Some require some form of public profession of faith, some require none. The whole business is in a state of chaos. Some think that what we need is not primarily a new Creed—although we do need that badly—but a Directory imposed with official sanction as the mind of the Church, regulating the admission of new members, and making some real attempt to deal with lapses of all members from the standard of Christian morality. How the second point might be carried out it is difficult to see. Discipline is bound to be shadowy without either some kind of *Confession* as Luther retained it, or some kind of *inquisition* as Calvin instituted. Experience has shown the one to be somewhat dangerous, and the other to be sheerly intolerable. Our Church, however, should give its mind to the problem of Discipline. Church membership ought to connote some high standard of character and life. In our present state of individualistic arbitrariness no one can tell what it connotes. Not only Montanists but ancient Catholics would exclaim in horror, 'Brethren, such things ought not so to be.'

Thus it is plain that Montanism and the answer of the Ancient Church alike raise living, most important, questions for ourselves. Montanism is not a page of ancient history. It is a living issue on which all Christians must take some position. It was the first occasion of a serious breach of Christian unity. To the end it is likely to prove the main obstacle in the way of complete reunion. That is almost inevitable since the contrast, which divides Big Church from Little Church, lies in Scripture itself, in the recorded words of Christ and the writings of Apostles. Big Church and Little Church

alike are each of them based on a Scriptural foundation. The contrast can neither be ignored nor overcome. There will always be divergent views as to what is that world which we are meant to take over, and, transforming it, make it Christian, and that world from which, to save our souls, we must flee. For myself I claim my membership in the Big Church, and my right to a big world. But I am so far from deploring the existence of the Little Church that I think something very useful would be lost did it disappear. There are human beings whose souls can be saved only in the Little Church for whom the monastic or ascetic or austere life is an ark of salvation.

I do not accept Kant's view that only that is good which we can conceive all men doing. Although we need not and cannot all be ascetics fleeing from the world, it is good for some that they should be and do so. It is best for them, and that they do so is good for all of us. It is all for the good of the Big Church that on its skirts there should be the Little Church, keenly watchful, critical, and protesting; making even extravagant demands for high-toned life; striving after unattainable things like perfection and complete purity of Church membership and Church aims; and by its unpractical other-worldliness reminding us that worldliness is a strong and subtle force against which unceasing vigilance is required.

The Little Church has its own faults, curiously the same to-day as we discern in Tertullian—blemishes such as self-centredness, spiritual arrogance, and lack of charity; and a tendency to a kind of legalism which represents as 'sinful' what the normal human mind will never find sinful at all. Despite all that, I am disposed to take towards modern Montanism the attitude which that Bishop of Rome took towards the ancient; I just hesitate to give it my blessing.

Literature.

THE MANY-SIDED MASTER.

THE Master is an inexhaustible subject. From time to time we have some big study of Him and His ministry as a whole. And between times there come detailed studies from one angle or another, looking at His relation to some form of human experience or some large human interest. The big studies have

not been wanting recently, and here are two of those delightful lesser visions in two of the newer books—*Jesus the Citizen*, by Professor J. A. Robertson, D.D., of Aberdeen United Free Church College, and *Jesus and Art* ('Living Church' series), by the Rev. J. Robertson Cameron, D.Phil., author of 'The Renaissance of Jesus' (both published by James Clarke & Co.; the former 5s. net, and the latter 6s. net).

Professor Robertson is a well-equipped New Testament scholar. But his special characteristic is that he combines with sound knowledge the vision of the poet. This mixture of the poet with the scholar has its advantages. It gives to all the Professor's books a quality of imaginative construction that is very attractive. He sees things as they must have been, and as you read you cannot help feeling, 'Yes, that is what must have happened.' This new book is full of such reconstructions. When Dr. Robertson speaks of 'Jesus the Citizen' he is not dealing with economics or with the relation of Jesus to social problems. He uses 'citizen' in its literal sense of an inhabitant of cities, and he sets out to make one aspect of the career of our Lord—His contact with cities, Nazareth, Capernaum, Jerusalem—stand out for the reader more clearly than before. It need hardly be said that with his scholar's equipment and his poet's vision he succeeds in his aim. The whole book is a delightful series of pictures of Jesus as He moved from city to city, of what He found in each and of what each found, or failed to find, in Him.

It is true that the poet in this scholar sometimes gets out of hand. Professor Robertson often makes much out of little, but he sometimes makes a good deal out of nothing! It is not really an attractive picture he draws of 'the sensitive boy standing with beating heart at the door of the humble home [in Nazareth] and peering out, and listening, with every nerve astrain, to the weird, long-drawn wail of the hyenas, and to the answering howl of pariah dogs, and the moan of the owls in the outer darkness beyond the city walls—listening and turning back with a shudder into the lighted house.' One feels that this is all wrong. Jesus was never a neurotic youth. Similar instances occur from time to time of what is really a defect of the author's quality. On the other hand, the book is full of good things. What could be better than this? 'Nazareth was the cradle of Christ, but Capernaum was the cradle of Christianity.' Many people will enjoy Dr. Robertson's vivid pictures, and none the less because there is a good deal of excellent preaching in them.

Dr. Robertson Cameron is known as an enthusiastic student of art, and as no mean authority on it. He has put not only his very competent mind but his flaming heart into this book. We should say that if anything he ever wrote carried his deepest thought and enthusiasm this book on *Jesus and Art* does it. To him art is not an amusement, as it is to many, or even a recreation,

but a necessity and a religion. Art springs from the same depths in the soul as religion. These are twain as witnesses to the one supreme Reality that reveals itself as Truth and Beauty, and so God is revealed not only by science and by thought and by action, but by art. Dr. Cameron says with definite conviction that we shall never really understand Christ adequately without the illumination of the arts. And he shows how the great masters—Leonardo, Beethoven, Rembrandt—have all sat at the feet of Christ and got their inspiration from Him. These are the main thoughts that drive their way in this living and illuminating book. A book is always worth while into which a man has put his very self. It has a message because it is an embodiment of a vision. And, without exaggeration, all this can be said of Dr. Cameron's *Jesus and Art*. What art is, what Christ has done for it, what it has done for Christ and what, still more, it can do for Christ—these are the thoughts that burn in the glowing pages of this book. It is a real book, full not only of enthusiasm but of clear thinking and of knowledge and instruction.

THE SACRAMENTS.

The Christian Sacraments (Nisbet; 10s. 6d. net), by the Rev. Oliver C. Quick, M.A., Canon of Carlisle Cathedral, is a new volume of the publishers' series, 'The Library of Constructive Theology.' The aim of the series is to produce constructive studies in Christianity having religious experience for their starting-point, and which will be at once intelligible to the general reader and worthy of the attention of the specialist.

Canon Quick's method of approach to sacramental theory is not so much by the avenue of the historical (he does not ask his readers to breathe an 'anti-quarian atmosphere') as through philosophy and general experience. Beginning with an exposition of the two general relations between the inward and the outward in the sacramentally ordered universe, namely, instrumentality and significance or expressiveness, he is led to affirm the life of Christ as the supreme sacrament, as being both the supreme instrument of God in the fulfilment of His purposes and the supreme expression of God within the created world. Christ the supreme instrument of God—that is the Atonement; Christ the supreme expression of God—that is the Incarnation. 'Just as the sacramental meaning of the Incarnation is to present Christ's life as the full expression of the Divine goodness in the world of

space and time, so the Atonement on the Cross concentrates at a point the instrumental operation of the Divine power whereby alone all things can be made to contribute to the final good.'

So far the argument moves in the general sphere of theistic and Christian philosophy. Coming to the Christian Sacraments, which he regards as extensions both of the Incarnation and of the Atonement, the author proceeds to describe the Church as the sacrament of human society, Baptism as the sacrament of man's spiritual birth to God, Holy Communion as the sacrament of human fellowship in Him, holy days as sacraments of time, and holy places as sacraments of space. Underlying his conception of the nature of sacraments there is always the principle of severance and differentiation, whereby the sacrament both represents, expresses, or symbolizes the true relation of the whole to God and is the means or instrument whereby this relation is more effectively realized.

The line of thought which is followed leads to a view of the sacraments clearly distinguishable alike from the 'magical' (as Bishop Barnes has been expressing it) and from the merely pictorial or dramatic. It leads also to open-mindedness on the historical problems, so much discussed at present, connected with the institution of the sacraments. Speaking of the Eucharist, Canon Quick says very wisely: 'It may well be that the more courageously we rest the authority of that Sacrament, not on the events of the Last Supper alone, but on the meaning of Christ's sacrifice of Himself interpreted in the faith of Christendom, the more convincingly probable it will appear that the bread was indeed then broken and the wine poured out with a deeper significance than any which even orthodoxy itself has so far succeeded in expressing.'

Enough has been said to indicate the plan and contents of this work, which we commend for its ability, thoughtfulness, timeliness, and moderation.

THE ENGLISH HYMN.

In the marvellous shrine at Edinburgh Castle there is carved in bronze a very long and almost weirdly lifelike procession of all those who gave themselves for us during the War. On and on they stream, men and women of all ranks and types, until one's heart grows chokingly full and very humble. Mr. Frederick John Gillman has set before us in *The Evolution of the English Hymn* (Allen & Unwin; 2s. 6d. net) with almost equal lifelikeness the long line of the singers of Christ's Church as that has wound its way down through

the centuries. Dr. Walford Davies assures us we could have no better guide. And, indeed, he writes a fascinating study full of knowledge and enthusiasm, and with a certain likeableness about the man himself finding its way into every page. Percy of the *Reliques* declared that it is in its songs you find the real heart of a nation. That is true. And studying its praise from age to age, one has one's fingers on the pulse through which the Church's life-blood has kept beating, now languidly, now strong and fast.

We begin with the first happy days when all Christian hearts were singing. And then there comes the shadow of discussion and dispute. 'As it was in the beginning, is now and ever shall be,' was at first flung defiantly into the face of Arius. For those were strange days when, as Gregory of Nazianzus complained, 'every corner and nook of the city is full of men who discuss incomprehensible subjects,' so that if you asked, 'Is my bath ready?' you were answered, 'Yes, yes, but 'the Son of God was created from nothing.' Our journey takes us far. Here we pause for a little with Synesius and hear the very throb of the man's heart, the thrill of his joys and the ache of his sorrows; and here with the great Ambrose, reading the hymns that steadied Augustine. Now we are among the Crusaders as they ride shouting their favourite by Fortunatus. And now the way takes us by little Clairvaux, and by mighty Cluny and by Assisi. Women's voices at times carry to us. It was not Bernard but a certain Abbess who wrote, 'But what to those who find? Ah! this nor tongue nor pen can show.' And it was Héloïse who inspired the hymns of Abelard as well as the hot poems of his youth. And so at last, meandering through pleasant chapters upon charms, and the carols in the Nativity Plays and such-like, we find ourselves in Britain—St. Patrick, St. Columba, Caedmon, and so on, but for long with not very much to make us pause; 'for the congregational hymn as we know it to-day is a direct result of the Reformation,' and we owe it not to Luther only, but to Calvin also. He felt that Church praise should be founded purely upon Scripture; and for one hundred and fifty years in England no less than Scotland it was Metrical Psalms alone they sang. Elizabeth might term them 'Geneva Jigs,' but London went wild over them. Many tried their hands at it, Milton of course, and, less well known, a beautiful version of Ps 130 by Phineas Fletcher. Luther, as everybody knows, believed in hymns; and, from the day that the martyrdom by fire of two lads in Brussels set

him singing, his sacred songs ran everywhere; for, as Dr. Walford Davies puts it, 'Christianity marches to music'; and Mr. Gillman ranks the hymns next to the Bible as the most effective weapon in the whole armoury of the Church. Wither among our own devotional poets is given the credit of being the first to see 'what are the essential requirements of a good hymn.' And so we pass on by the Herbert group, by Donne having his wild soul quieted by listening to his own exquisite Hymn to God the Father sung in St. Paul's; by Ken writing his famous morning and evening hymns for the boys of Winchester School, to an interesting study of the Quaker position. The General Baptists too would for long allow no congregational praise. On the other hand, Barclay declared 'it was not unusual' for the Quakers to have singing. That died out of course, and yet, so we are told, one-tenth of the hymns in the collections of the Churches are from the pens of Quakers. The great figure of Watts, the man who said that Christ must be the Central Figure in our Christian praise, and who began to write because his father, complaining of the rubbish to which he had just listened, challenged him to do better. The Wesleys too, with John as the real originator of the hymns, though Charles poured out six thousand. Byrom, whose famous 'Christians, Awake' was a Christmas gift to his daughter Dolly; Cowper and Newton, who wrote for a small country congregation; Heber, 'the father of the literary hymn'; the Oxford Movement, which Pusey declared really owed everything to Keble's hymns; and so down to the present day, and Mr. Studdert Kennedy's strangely modern and up-to-date yet moving industrial hymn. It is a wonderful story admirably told.

CORPORATE WORSHIP:

Few men in this (or any other) country were more competent to write about public worship than the late Rev. R. S. Simpson, D.D. He had in him in unequal measures the mystic and the scholar. His quiet, gentle manner and his emphasis on the devotional concealed from those who knew him only slightly the fact that he was a man of great intellectual power with a very competent outfit of scholarship. He had put aside all ambitions of a scholarly career to give himself to a ministry of comfort, which he carried on by preaching and friendship and correspondence to the great benefit of many. His conduct of public worship was regarded as rather 'high' for Scottish Presby-

terianism, but as a matter of fact he was thoroughly loyal to the Presbyterian tradition. Only he had a keen sense of beauty and fitness in worship, and was eager to make it, so far as he was concerned, as catholic as possible. If the phrase may be permitted, he had devotional genius, and his appointment as Chalmers lecturer was certain to produce something unusually fine on the devotional side. The result has just been published by Messrs. T. & T. Clark in a volume entitled *Ideas in Corporate Worship* (6s. net). The lectures have not received the revision he would have given to them, but as they are they make a remarkable book.

The plan is somewhat as follows. After a discussion of what corporate worship stands for, we have a lecture on the eucharistic service, in which worship finds its supreme expression. Then the psychological and historical sides of the subject are carefully considered. Then follows a chapter of rare suggestiveness on our present-day services and on the extent to which they do or do not meet present-day needs, and finally the relation of corporate worship to private devotion is dealt with. This brief list of topics will indicate the general course of reflection. But it does nothing to reveal the richness of the book in insight, in suggestiveness, in quiet spiritual power. This is, as one would expect, a book by itself. It will repay careful and repeated reading. And in particular it would serve well the great ends for which the Church exists if all candidates for the ministry could be induced to read, mark, and inwardly digest its beautiful contents.

LUKE-ACTS.

In his work, *The Making of Luke-Acts* (Macmillan; 12s. 6d. net), Professor Henry J. Cadbury, now of Bryn Mawr College, Pennsylvania, aims at giving a comprehensive and realistic picture of the literary process that resulted in the production of Luke and Acts. To this task, which distinguishes his work from the usual introduction or commentary, Dr. Cadbury brings an ample and mature equipment. In the prosecution of it he examines successively the sources on which the author of Luke-Acts drew, the methods of composition which he employed, his character and personality as bearing upon the work he wrote, and his purpose in writing it. It may be gathered from this statement of the contents that the questions of authorship and historicity, usually so prominent in discussions of Luke and Acts, are in Dr. Cadbury's

discussion at the best subordinate. At the close of the volume, indeed, he refers to those questions, but he takes us no further on that of authorship than he did in his examination of the tradition in Jackson and Lake's 'The Beginnings of Christianity,' vol. ii. As for the question of historicity, his conclusions are likewise negative. His method of study, as pursued in this volume, lends itself neither to the verification nor to the correction of the data recorded in Luke and Acts. As he urges very plausibly, 'that fact itself—the making of Luke-Acts—by its concreteness, its verifiable fitness to its historical setting, and its irrefutable revelation of its author's mind, times, and heart, can lend to our study of Scripture an element of historical certainty and human interest which the more controversial and debatable subjects of date, authorship, inspiration, orthodoxy, and accuracy do not permit.' The expositor will find that this volume will illuminate for him not only the pages of Luke and Acts, but those of the New Testament generally.

SIN IN THE NEW TESTAMENT.

The Rev. J. Evans Thomas, B.D., in *The Problem of Sin in the N.T.* (Black; 5s. net), goes through the New Testament, book by book, in order to discover and then to express in plain language what the Christian conception of sin is. He has done his work with care and not without success, keeping the historical background well in mind, and allowing the material to furnish him with his conclusions. Dr. John Duncan of Edinburgh used to say that our business with sin is not so much to explain it as to abolish it—and we have no doubt that this also is the motif of the New Testament, so that even the searcher for the New Testament view of sin has to keep it in mind. From this point of view we would like some treatment of 'the forgiveness of sins,' of 'the relation between forgiveness and repentance,' of 'Christ's forgiving of sin,' and of similar topics.

There is no reference in this volume, as far as we can see, to 'the remission of sins,' nor to 'He died for our sins,' surely important points, nor to difficult passages like the apparently contradictory statements in John's First Epistle—'if we say we have no sin we deceive ourselves' and 'he that is born of God sinneth not'; nor to Peter's saying, 'he that hath suffered in the flesh hath ceased from sin'; nor to the Johannine passage, 'Whosoever sins ye remit they are remitted,' etc.—surely grave omissions. While grateful for the

author's matter and method, we regret these lacunæ, and perhaps in chapter xii. it might be well to remember that a theory is best considered when taken in its best light and not in the caricature of an extreme representation of it. There are many slips of language and punctuation which spoil the pleasure of the reader. It may suffice to take one chapter and point out some of these. Chapter ii. p. 12, lines 14, 28; p. 14, line 16; p. 19, line 10, 'who' omitted.

MISHNAIC HEBREW.

It is unfortunate that, for most students, the study of Hebrew, like the study of Greek, ends with the so-called classical period. Twenty people can read Herodotus for one that is at home in a modern Greek newspaper, and there are probably a hundred who can find their way through at least the historical books of the Old Testament for one who can read Rabbinic. Doubtless the prevalent ignorance of the latter is due to its intrinsic inferiority to the Old Testament, but it is also partly due to the fact that there is no such abundant guidance to its linguistic and grammatical peculiarities as lies at the disposal of the student of Old Testament Hebrew.

For the earlier Rabbinical literature at least this reproach is removed by the excellent *Grammar of Mishnaic Hebrew*, by Mr. M. H. Segal, M.A. (Milford; 15s. net), which is written with a two-fold aim—first, the practical aim of furnishing students of early Rabbinic literature with a grammar of its dialect, and, secondly, 'to demonstrate the organic connexion of this Mishnaic dialect with Biblical Hebrew, and its relative independence of contemporary Aramaic at least in the field of grammar.' Both these aims are very successfully accomplished. Grammar and syntax are treated, much after the manner of Gesenius-Kautzsch's Hebrew Grammar, with lucidity and with much well-illustrated detail. Any one familiar with Hebrew will note with ease and interest the modifications which emerge in this later development—roughly the period 400 B.C. to about A.D. 400.

But not the least interesting feature of Mr. Segal's book is the proof he adduces in the Introduction that, while Mishnaic Hebrew was greatly influenced by Aramaic and borrows many words from foreign sources, it really rests, in much of its morphology and vocabulary, on Biblical Hebrew. Much of its vocabulary, however, is drawn from sources beyond the Hebrew Bible, and it may be

fairly described as a popular and colloquial dialect whose vocabulary was in the main drawn from the actual Hebrew speech of daily life which preceded the Mishnaic period, 'the direct lineal descendant of the spoken Hebrew of the Biblical period, as distinguished from the literary Hebrew of the Biblical period preserved in the Hebrew Scriptures.' This careful volume, besides facilitating the reading of the Mishna, is a valuable contribution to the history of the Hebrew language.

IMMORTALITY.

There have been books published on this subject almost without number in recent years—and some of them big books, and some of them convincing. But we question if any of them, big or little, is more persuasive than the book just written by the Right Rev. Norman Maclean, D.D., and published by Messrs. James Clarke & Co., with the title *The Future Life* (3s. 6d. net). The book grew out of a personal experience which is described in detail in the opening chapter. This chapter is so poignant, so tender, and so gracious, that it cannot be read without tears. But it ought to be read, because the force of the later chapters rests on it. And these later chapters contain a very simple statement of the conviction wrought in their author by experience and thought and feeling, working on the basis of the Christian revelation. It is all as simple as possible. But it all goes straight to the heart. It required a very real courage on the part of Dr. Maclean to lay bare this personal narrative, and many will be grateful to him that he was moved to do it. We may be silenced or convinced by the arguments of great minds on this subject of immortality. But it is a book like this transcript from life and sorrow that really helps us to see and to share the clear faith of its author. It is a very plain, quiet, unambitious book, but in reality it is in some ways a revelation.

THE EPISTLE OF ST. JAMES.

The Rev. Gerald H. Rendall, B.D., Litt.D., LL.D., in *The Epistle of St. James and Judaic Christianity* (Cambridge University Press; 7s. 6d. net), offers an intimate study of the teaching of the Epistle and of its relation to other books, canonical and extra-canonical, concentrating on all points that bear on authorship, provenance, and date. As one might have expected, it is a scholarly piece of work; yet it may be freely used by the English reader. It would provide a teacher

lecturing on the Epistle with a substantial body of up-to-date material. Dr. Rendall holds a conservative view as to author and date. He favours the tradition that the author was James, brother of the Lord, who succeeded Peter as head of the Christians in Jerusalem; and he would assign the Epistle to a year between A.D. 49 and 55. Admitting that it is 'the most un-Pauline book in the New Testament,' he accounts for this on the ground that it is pre-Pauline, not because—as the advocates of a late date affirm—it has forgotten and outlived the Pauline inspiration. Accordingly, it is an inchoate Christology, and not a 'blanched Christology,' that Dr. Rendall finds in the Epistle. For him James is 'the minister of transition, leading his people from the land of bondage to the land of promise; he bridges the gulf between Judaism and Christianity, and mediates the passage from the old dispensation to the new.' It is not often nowadays that a conservative view in New Testament criticism is advocated with the ability and scholarship shown by Dr. Rendall; and we think he has written a book which should be commended to the notice and consideration of critical students.

THE NECESSITY OF REDEMPTION.

The Necessity of Redemption (Longmans; 7s. 6d. net), by the Rev. Percy Hartill, B.D., Vice-Principal of Lichfield Theological College, is an attempt to show the necessity of Christ's Atonement to any rational conception of the universe. The author begins by stating the philosophic problem involved in his thesis, which is the problem of evil. After passing in rapid review (too rapid and superficial to be satisfying) the dualisms of Bertrand Russell, H. G. Wells, and other supporters of the notion of a 'finite God,' as also the monisms of the absolute idealist, the pantheist, and others, he seeks to effect a reconciliation of the monist and dualist trains of thought. The old theistic question, *Si deus bonus est, unde malum?* is identified with that which Anselm states as the problem of the Atonement: what reparation, he asks, can be made to the honour of God as that the Divine Nature shall not suffer loss through sin? Which brings Mr. Hartill to the purpose of his essay, namely, to show that the atoning work of Christ is the creative act for which reason cries out. Thenceforward his touch is surer and firmer, and he presents in the light of recent English writings on the Atonement a reasonable plea for the recognition of Christ's saving work as showing an 'objective'

Godward aspect. But one has the feeling in reading the book that Mr. Hartill's formulation of the philosophical conditions of an intelligible view of the universe has been largely determined by the Christian answer itself, as set forth in the traditional or Anselmic orthodoxy. The essay concludes with a reference to the main historic theories of the Atonement and to some kindred questions, such as that of 'Divine Impassibility,' on which Dr. J. K. Mozley and the late Baron von Hügel have recently written.

PASCAL.

We have seldom read a book with more pleasure and more sustained interest than this book, *Pascal: The Man and the Message*, by Mr. Roger H. Soltan, M.A. (Blackie; 10s. 6d. net), and we congratulate author and publishers alike on the excellency of the volume. As we gather from the Preface, the book owes its genesis to lectures delivered to students in the Honours School of French in the University of Leeds—presumably, therefore, the attraction was first the marvel of Pascal's literary style and purity of diction, which gave him such a high place in French literature. This but proves the contention of John Foster that religious literature should not despise literary form, and, if we may say so, the author charms by the clearness and beauty of his literary style.

But the abiding interest and attraction of Pascal is that he was a master of the deep things of the soul and a sincere lover of truth. His life is even a nobler apologetic for Christianity than his thoughts, and that is saying much, but it is only saying what a freethinker like Bayle said: 'It was worth more than a hundred volumes of sermons and far more able to disarm unbelievers. The extraordinary humility and devotion of Pascal has convinced sceptics far more than if one were to let loose on them a dozen missionaries.'

In this volume you find the incidents of his life—his training by his father, his mathematical precocity, and achievements in practical science, his religious awakening, his high and austere morals, his famous exposure of casuistry, his connexion with Port Royal, and his contribution to Christian apologetic through his 'Thoughts'—all handled with scrupulous fairness and balanced judgment. Pascal is viewed in the light of his time—the accidents of his thoughts and practices separated from the permanent worth of his outlook and experience. A fine and splendid discrimination pervades the whole treatment, so that we

have here not only the work of an adequate historian, and of a distinguished stylist, but also the fruits of a delicate spiritual insight. We rejoice in such a book—a great theme handled in a great way; and if the author were to handle another great Frenchman—John Calvin—in this manner he would confer on many a great boon.

NEAR EAST EXCAVATION.

All who are interested in the ancient Near East, especially its Egyptological and Assyriological aspects, will welcome a new volume by the Rev. James Baikie, F.R.A.S., *The Glamour of Near East Excavation* (Seeley, Service; 10s. 6d. net), which gives an account of the treasure-hunt for the buried art, wisdom, and history of the ancient East from the Nile to Babylon, the adventures, disappointments, and triumphs of the hunters, and the knowledge thus acquired of the ancient world. Mr. Baikie, with his wide knowledge of the subject, combined with a fascinating literary style and a special talent for descriptive writing, makes his readers see the forgotten past as a living thing. There is a graphic account of excavations in Egypt, Assyro-Babylonia, and Palestine, including the golden age of the Pharaohs with its wonders of art and craft, the glory of Thebes, the wonderful romance of the tomb of Tutankhamen, the recent discoveries at Jerusalem, Lagash, Ur, and other centres, and even the prizes and humours of papyrus-hunting. Stress is laid on the extent to which the excavator's methods have developed from the days of Balzoni, Drovetti, and others. The book contains a wealth of information, up-to-date, and luminously set forth by a master-hand. It should be of interest to Biblical students as enabling them to understand much that lies behind the history of Israel. 'It is one of the unexpected things in life,' says Mr. Baikie, 'that we can look into an actual kitchen of the days of Abraham, and see the very utensils lying as they were left, and the marks of the chopper on the block, and the smoke of the sacrifices on the walls' (p. 260). In connexion with the stele of Rameses II. discovered at Beisân, Mr. Baikie wisely refrains from accepting the current interpretation of the inscription, according to which Semitic tribes—even the Israelites, it has been stated—worked at the building of that Pharaoh's name-city in the Delta. The passage is now known to refer merely to some Semites bringing their customary tribute to the city. Mr. Baikie states (p. 166) that 'Nefertiti seems to have been full

sister to her husband Akhenaten.' The same statement appears in many popular books, but no evidence has ever been produced: her origin is quite unknown. Readers will find in the book a profitable study, showing how the people of the Near East, kings and commoners, lived in ancient times, what they thought, and how they contributed to the long story of human progress. It contains twenty-six suggestive illustrations, as well as an excellent index.

A COMPREHENSIVE THEOLOGY.

In *God, Christ, and the Church* (Hodder & Stoughton; 8s. 6d. net) the Rev. J. Scott Lidgett, D.D., has brought together a number of articles published in various periodicals. He claims, truly enough, that they form a connected series; and if there is a good deal of repetition, that was to be expected, and is not altogether a defect in the discussion of such lofty themes. As a matter of fact, the ideas put forward are definitely limited in number, and appear once and again in new connexions. They indicate what Dr. Scott Lidgett's working creed is, and it certainly is a creed worth expounding and worth defending. The title of the book is comprehensive, but not more so than the contents which really furnish an *apologia* for faith in a general sense and for faith in Christ and the Christian religion in particular. A considerable section is added on 'The Church,' which deals really with the questions involved in the reunion proposals. This section, interesting as it is, might very well have been omitted or published separately, as its interest is not really comparable with the burden of the first, and theological, section.

The book is well written in a style that lacks brightness. There is nothing slovenly about either thinking or expression. It is all good, honest, clear argument, close in texture, but never difficult. Dr. Scott Lidgett makes his points and exhausts them before he passes on, and he is always interesting and always persuasive. The main ideas of the book are these. Spiritual values are everything in the universe. These are incarnated in personality, and especially in the personality of Christ, who is not to be set over against the universe but is an integral part of it, its crown and its meaning. The nature of God is seen in these spiritual values, and God is therefore not only love but sovereignty, and the Old Testament is as integral a part of revelation as the New. The calling of man is therefore to seek abiding satis-

faction in this eternal order. These ideas are presented with captivating earnestness and with immense ability. And when we read this book we feel that we are in contact with a mind that is both well-equipped, fair, and steadfast. That is a comfort, and it will be so not for students only but for the large number of interested laymen for whom it provides easily understood guidance.

THE PASSION OF OUR LORD.

The Divine Revolution, by Mr. W. G. Peck (S.C.M.; 6s. net), is a remarkable book of 'studies and reflections upon the Passion of our Lord.' The writer's views on religious and social questions are already generally known. He is essentially a man with a message, and there is an urge and passion in all his writings which cannot fail to make a deep impression on the reader. It is good in these days of conflicting theories and fluctuating criticism to encounter a man of decided Christian conviction, a whole-hearted believer in the divinity of our Lord and the power of His cross. Briefly the argument of the book is that 'in going to the Cross our Lord was revealing the divine activity in its essential nature,' that 'the Cross is a great divine act, revealing the regulative principle of society in the purpose of God, and not only the divine mercy for the individual.' A detailed study of the Gospel narratives is found to establish four propositions: '(1) That our Lord had from the beginning a clear expectation of an early and violent death at the hands of His enemies, and that to this event He attached a tremendous significance. (2) That His attitude to this death was one of resolute and positive choice, in such wise that it becomes His own action. (3) That He regarded it as of fundamental necessity for the production of certain glorious effects. (4) That He regarded it as constituting a revolutionary sanction for the lives of men.' It is in dealing with the last of these propositions that the writer is particularly arresting. 'If the self-destructive course of human activity is to be reversed, we who profess Christ as Lord must be prepared for a real participation in His opposition to the world. For the Church is the revolutionary society, and the Christian life is the revolutionary life, involving a daily controversy with the plausible and familiar. The Cross, indeed, is so revolutionary as to be in opposition, not only to the human social order, but also to most of the revolutions against that order which have ever been attempted or proposed.' If at times the writer appears vehement, it is the vehemence of the

prophet in whose bones the Word is burning like a fire, and who feels impelled to 'cry aloud and spare not.' Here is a book which will give fresh heart to many a preacher and fresh point to many a sermon.

CHRISTIAN ETHICS.

Friends of the late Dr. H. H. Scullard have performed a pious and meritorious act in publishing posthumously his book on Christian Ethics, *The Ethics of the Gospel and the Ethics of Nature* (S.C.M. ; 10s. 6d. net). The work was practically ready for publication, and Principal Garvie writes a commendatory Preface. The main purpose of the book is to give some account first of the Ethics of the Gospel, and then of attempts which have been made to find the foundations of morality in 'Nature.' The author thinks that he has demonstrated that the first type of Ethics, which is based on the Biblical ideas of the Gospel, is the only one which rests upon a solid foundation ; and that the second appears to have collapsed, and the more often it recovers and confronts its rival, the weaker it appears. 'Morality,' says the author, 'is so important an interest for mankind that it ought to be known to rest on the broadest and surest foundation,' and he finds in the science of religion, in which he includes Theology, the only adequate foundation for morals.

Like many more, this book is far stronger on the negative than on the positive side. With great acumen the author criticises and shows the weakness of all 'naturalistic' systems, ancient and modern. The weakness of the book seems to us to lie in his failure to appreciate the real difficulty, which many minds feel in discovering in the Bible, either a sure foundation for, or a clear teaching in, Ethics. The ordinary Christian mind is not greatly interested in theories of utility or in other forms of naturalistic Ethics. The ordinary Christian mind is always founded upon what it takes to be the teaching of Scripture, and it is notorious how different Christians have come to the most diverse conclusions as to the particulars of their Christian duty. This difficulty, so far as we can see, is not realized by the author. Yet we can thoroughly recommend the book as in many points fresh and suggestive.

The well-known argument of David Hume on the subject of Miracles has often enough had its fallacy shown up. The most trenchant criticism

and best evaluation that we have seen comes from the able pen of Professor A. E. Taylor of the University of Edinburgh—*David Hume and the Miraculous* (Cambridge University Press ; 2s. 6d. net). Professor Taylor, in his own interesting manner and his own lucid English, indicates that Hume in this famous passage was probably seeking simply notoriety. He then goes on to show how Hume varies in the meaning he attaches to Miracle, and shows convincingly that, on his own principles, his argument against Theology would tell equally against Science.

We have received and read with great pleasure *Roma Sacra*, Essays on Christian Rome, by the Rev. William Barry, D.D. (Longmans ; 10s. 6d. net). It consists of nine essays and is provided with an Index of Names. The very extent of the Index testifies to the wide reading and scholarly qualities of the author. The most interesting of the Essays are on The Holy Latin Tongue, Our Latin Bible, The Liturgy of Toledo, Pope and Emperor, The Angelic Doctor, The Gold of Dante, and Catholicism and the Spirit of the East. The style of the book is stately and the diction beautiful. We shall not be expected to agree with all or perhaps even many of the author's conclusions, but we are sincere in our admiration of his scholarly, temperate, and broad-minded outlook. Here is a taste of the book : 'Why now did Christian Rome prove stronger than the Rome of Marcus Aurelius ? It was because philosophers could not give people a religion ; nor the Stoics do away with superstition ; nor the law create morality ; nor art and culture satisfy the soul ; . . . nor the Emperor's "Meditations" bring men strength and joy like the Gospel. Before that exquisite and stately vision of things human, when the Empire was at rest, Marcus himself felt weary. It seemed a reminiscence, an autumnal scene, bearing no promise of spring. . . . Pagan Rome was dead. Humanism had no power to save it. But into its hollow moulds and decrepit language and empty shrines the Church of the Martyrs poured a new life. Rome was born again at the Confession of St. Peter.'

To write the history of the first thirteen centuries of Christianity within the space of one hundred and sixty pages of about two hundred and sixty words each strikes us at first hearing as the kind of task which should not be attempted. The Rev. G. W. Butterworth, M.A., Litt.D., however, has not only attempted it but done it surprisingly well in *A Study of Church History*, to the End of the Thirteenth

Century (S.C.M.; 2s. 6d. net). Nothing important has been omitted, and by means of the books suggested at the end of each chapter, the general reader and even the student will find in this little work a just conspectus of the ground to be covered. We notice one or two things which might well be amended. While Montanism is described, its great significance for the development of the Catholic Church is not brought out. In the chapter dealing with the conflict between the popes and the emperors, fewer details of names and dates might have been given and the broad lines of the conflict more clearly set forth. It cannot be held, either, that the causes of the Schism between East and West are clearly indicated. The only inaccuracy which we have noticed lies on page 110: 'Extermination or slavery are the fate of those who oppose the sword of the prophet.' Apart from the bad grammar, *slavery* is a mistake for *tribute*—a very different thing. Despite these few blemishes, the manual will nevertheless prove very useful.

Christianity in the Roman World, by the Rev. Duncan Armytage, M.A. (Bell; 6s. net), is an admirable piece of work. It was begun 'as the result of a suggestion that it would be useful for the upper forms of public schools if a book could be written which would "Christianize the appropriate chapters in Gibbon."' It may be said at once that the writer has been highly successful in his task. He is endowed with some of the finest gifts of the historian—a well-balanced judgment, carefulness in investigation, a luminous imagination, and a vivid style. He depicts the religious chaos of the Roman Empire—the old traditional religion struggling against the Oriental cults—and against that background he traces the growth and expansion of Christianity to the fall of the Empire in the West. Particularly good is his account of the old native religions which Christianity superseded. He has also a notable chapter under the heading, 'Who is Christ?' in which he gives an account, at once clear and full of dramatic interest, of the great Christological controversies of the fourth and fifth centuries. This is a book which ought to be popular, for it fills a real blank and makes the story of early Christianity read like a romance.

An event of importance in the world of New Testament study is the new edition of the 'Cambridge Greek Testament' under the general editorship of Professor Nairne. We have received *The*

Gospel according to S. Matthew, edited, with Introduction and Notes, by Mr. B. T. D. Smith, M.A., of Sidney Sussex College, Cambridge (Cambridge University Press; 6s. net). The previous edition, edited by Mr. A. Carr, first appeared in 1881; and the present editor has made good use of the results established in the interval, as embodied in such recent writings as those of Burkitt, Streeter, and Jackson and Lake. The introduction and notes are judicial and well-balanced. The Greek text is that of Westcott and Hort; the references to authorities have for the most part been taken from Souter's edition of the Greek Testament.

The question whether the Church of England is in its constitution Protestant has been much canvassed since the High Church party gained its present pre-eminence. To the outsider the extraordinary varieties in doctrine and practice within that Church are most perplexing, and at the moment the Sacrament of the Lord's Supper and the nature of Christ's presence therein is a storm centre. The publication of *Continental Protestantism and the English Reformation*, by the Rev. F. J. Smithen, B.A. (James Clarke; 6s. net), may, in the circumstances, be regarded as opportune. It is a book which, as Professor Carnegie Simpson says in a foreword, 'supplies in a reliable and accessible form what is really needed by all students of the English Reformation, and what it would take no small amount of trouble to gather and arrange for themselves.' The writer has, with great labour and research, traced the influence of the leading continental reformers on the Church of England at its formative period, and shown in detail the marks of that influence on the Articles and Liturgy, both in language and doctrine. In reply to Newman's argument that the Thirty-Nine Articles are capable of bearing a 'catholic' interpretation he asks pertinently: 'If the compilers of the English Articles did not want their work to be interpreted in a Lutheran or Calvinistic sense, why did they borrow their very language from Lutheran Confessions and express some doctrines in a way closely parallel to the statements put forth by the Reformed theologians?'

The Principle of the Congregational Churches, by the Rev. A. D. Martin (Congregational Union; 2s. 6d.), is 'not a history of Congregationalism, but an exposition of the principle upon which Congregational Churches have been founded, and by which they live to-day.' It is, however, historical in the main, and gives in rapid outline a vivid

sketch of the landmarks in the story of Congregationalism. Some thoughtful chapters are added, dealing with the applications of the principle in devotion, in business, and in Christian service. The book is written primarily for the young people of the denomination, and it will be found a most interesting and helpful guide.

The Christian Approach to the Jew (Edinburgh House Press; 2s. 6d. net) is a report of two Conferences held at Budapest and Warsaw in April 1927. The official findings of the Conferences are printed both in English and in German. Of more interest and value, doubtless, to the general reader are the appendices, which contain summaries of answers to a questionnaire, and a selection of special papers written preparatory to the Conferences. All who are interested in Jewish missions will find in them a considerable store of useful information.

A valiant attempt is made in *Christian Evidences and Teaching*, by the Rev. R. P. Hadden, a missionary in China (Epworth Press; 3s. 6d. net), to vindicate the traditional position with regard to the Bible. The 'days' of creation are taken as periods in face of the obvious pains the writer of Genesis takes to make it clear that the 'days' are real days when he says repeatedly 'and evening and morning were the first day, the second day,' and so on. There is no discrepancy, the writer says, between the Bible and the facts of science. The old unhistorical view of prophecy and its 'fulfilment' is adopted. Some of the explanations of discrepancies are very feeble. But on the whole the book is an intelligent one, and says as much for traditionalism as can be said. The fundamentalist will find much comfort in it.

Comfort and Courage, by the Rev. Ronald G. Macintyre, C.M.G., D.D. (Hodder & Stoughton; 3s. 6d. net), is a book of devotional studies characterized by unusual qualities of spiritual insight and literary charm. The writer, having passed through deep waters himself, writes with tender sympathy and Christian hopefulness. There is nothing weakly sentimental, and many who would turn with distaste from conventional books of comfort may find real help here.

The Missionary Ideal in the Scottish Churches, by the Rev. D. Mackichan, D.D., LL.D., F.R.S.E. (Hodder & Stoughton; 6s. net), is the Chalmers' Lectures for 1926. It is, as one might expect

from the experience and vision of the writer, a very weighty and judicial pronouncement. In one respect there is, perhaps, a certain lack of balance in the treatment. Principal Mackichan's life has been given to India, and the Missions of the Scottish Churches in Africa, China, and elsewhere receive little more than a passing reference. On the other hand, it may well be thought that the writer has done wisely in illustrating his subject from the field in which he is an acknowledged authority. Of special value are his defence of educational missions, and his discussion of Indian nationalism and the vexed question of the conscience clause. He has also a careful and suggestive estimate of the reaction of the missionary ideal on Christian thought and life, in which he treats especially the question of how far Hinduism may be regarded as a *preparatio evangelica*. An epilogue is added in which some grave cautions are given against accepting without qualification the impressions of India's attitude to Christ which have recently received wide currency through 'The Christ of the Indian Road.'

'At last!' one feels inclined to breathe when one handles the perfectly delightful *Pocket Bible* issued by Messrs. Hodder & Stoughton, and edited by Mr. Arthur Mee (6s. net). One of the urgent needs of to-day is a selected Bible in good type and without chapters or verses, printed and bound like an ordinary book, and in decently small compass. And here it is at last! It would be difficult to speak too highly of this achievement. We wish the price had been less, but perhaps that cannot be helped. Or perhaps later on it can be lessened. This is such a precious gift that we hope it will circulate in many thousands.

It would be difficult to issue any selection that would not be open to criticism. And we have our grudge against Mr. Mee. Why are all the stories of Judges omitted? Surely room might have been made for Gideon and for Deborah's song (savage as it is). And why is Nehemiah's wonderful autobiography left out? We would have spared even a psalm or two in order to include Nehemiah. In a reprint we hope these omissions will be supplied. And there is not even a page from Ezekiel. However, we must be thankful to see such a thing done, and done so well.

'A dog in a picture gallery,' says Oliver Lodge in his vivid way, 'interested only in smells and corners, may represent, as in a parable, much of our own attitude to the universe.' If we can

imagine the dog becoming aware of the beauty in the pictures, something new will have to rise up within him to meet this new situation, this larger world, in which he finds himself. Now, says Dr. J. Cyril Flower, in *An Approach to the Psychology of Religion* (Kegan Paul; 10s. 6d. net), man in his upward climb has at times found himself in a world grown too large for him to deal adequately with it through his inherited instincts, sufficient though these were for the old, smaller world he used to know; and to meet the new position, to deal with this 'utterly beyondness' which confronts him, he has to develop new powers, and one of them, the most impressive of them, is religion. Then follow studies of the Winnebago Indians, a particularly uninteresting set of people; and of George Fox, of whom we are hearing more than enough, for to some of us he is by far the least attractive of the saints; and of conversion, without carrying us much further than we were. There is, moreover, some shrewd criticism of the wilder spirits, like Jung and Martin, though one wonders if that is worth while.

Mr. A. Rendle Short, in his little volume entitled *In the Days of the Prophet Isaiah* (Marshall Brothers; 2s. 6d. net), has struck out a somewhat new line of exposition, which combines for the reader the maximum of information with the minimum of trouble. By skilfully weaving together utterances of Isaiah relative to the same event or period, and by a judicious exercise of the imagination, he has succeeded in writing a really vivid narrative, which has the double advantage of keeping the reader close to the facts of the book and of lighting up those facts so that the various situations are not only alive but luminous. The author need not apologize for the imaginative use of his material—it is inevitable; nor need he apologize for his chronological rearrangement—that too is inevitable and will be welcome to intelligent readers who are puzzled by the traditional sequence of the prophecies. Any one who reads this small book will win from it a vivid appreciation of Isaiah and his times.

Some Authentic Acts of the Early Martyrs, by Mr. E. C. E. Owen (Milford; 6s. net), is an edition, with Introduction and Notes, intended primarily for the general reader, of 'The Martyrdom of S. Polycarp,' 'The Acts of the Scillitan Saints,' 'The Passion of SS. Perpetua and Felicitas,' 'The Acts of S. Cyprian,' and other records (thirteen in all) of the early Christian martyrdoms. Some of

these Acts have never been fully translated into English before, and we are indebted to Mr. Owen for presenting them to us in translations which bear the marks of scholarly skill and accuracy. In the General Introduction he gives an account of the position of the early Christians in the Roman Empire, and examines the causes of the persecutions, indicating, for example, why it was that the Jewish religion, which also forbade sacrifice to the Emperor, was a 'religio licita,' and the Christian banned. Mr. Owen's volume, like Mr. R. W. Muncey's, 'The Passion of S. Perpetua' (reviewed in a previous issue), would be in some quarters a welcome Christmas gift-book.

A number of volumes of lesson-notes on the current lessons have reached us. We only mention them, as they have all the same characteristics. They are carefully, fully, and wisely constructed as lesson helps. There is scholarship behind them, and teaching experience and ample resources in the way of illustration. They are *The Concise Guide to the 1928 Lessons* (3s. 6d. net), an admirable and exceedingly cheap production; *Lesson-Stories on Jewish Leaders* (1s.); *Lesson-Stories on the Bible and Worship* (a popular guide to the nature of Scripture and its make-up; 1s.); *Lesson-Stories on Citizenship* (1s.). These are all edited by Mr. Ernest H. Hayes, a name that is a guarantee of efficiency, and published by the National Sunday School Union. In addition, from the same publishers come *Notes on the Scripture Lessons for the Year 1928* (the British Uniform or International Lessons; 3s. 6d. net), and *Notes on the Morning Lessons, 1928* (2s. 6d. net), both by Mr. J. Eaton Feasey. Finally, a small booklet, easily carried in the waistcoat pocket, of *The International Lesson Pocket Notes for 1928*, by Mr. W. D. Bavin (1s. 9d.). These all have the imprimatur of the National Sunday School Union, and are all by competent and experienced teachers.

To 'The Old Testament for Schools' series, Principal A. R. Whitham, M.A., has contributed two volumes dealing respectively with the First and Second Books of *Kings* (Rivingtons; 2s. 6d. each). The Commentary proper, which is simple, but informative and thoroughly adequate, is prefaced in each volume by a discussion of the value of Old Testament history and by a useful historical survey. The books are well fitted to initiate boys into the results of modern scholarship, and also to create in them a reverent appreciation of the whole historical movement which issued

in Jesus. At points in the narrative where the question of miracle is involved the treatment will seem to some modernists scarcely modern enough. For example, in 1 K 13² the announcement of Josiah by name is a 'remarkable prediction'; in 2 K 2¹¹, Elisha (it is 'reverently conjectured') may have caught a glimpse of his master's soul being carried into the heavens; in 2 K 6⁶ the floating iron is explained by remembering that the 'laws' of Nature are the will of a personal God, who is able, for His own purposes, to suspend or modify them; and most surprising of all is the comment on the story of the rising of the dead man through contact with the bones of Elisha (2 K 13²¹). But perhaps it is well that boys who are learning something of modern methods and results in Biblical criticism should be allowed to see what can be said for conservative positions. One really provoking feature of the volumes is that there is no indication of the chapter and verse at the top of the page, and one has often to engage in a time-wasting search for the passage one wants. This should be rectified in subsequent volumes.

The new volume in the 'Translations of Early Documents' series, dealing with *The Testament of Abraham*, by the Rev. G. H. Box, D.D., and *The Testaments of Isaac and Jacob*, by the Rev. S. Gaselee, M.A. (S.P.C.K.; 6s. net), is of quite unusual interest. Sometimes these documents, however much they may illuminate the world of ancient ideas, are dreary enough to a modern taste. Not so this volume, which, besides throwing incidental light on certain New Testament phrases and ideas, is as absorbing as a romance. The narrative which, though moving in the realm of unhistorical imaginations, is charged with pathos, describes how reluctant the hospitable Abraham was to part from this earthly scene. Michael is commissioned by God to receive his soul, but Abraham refuses to yield it up, until, after many curious experiences, the angel of death visits him, and in the end he is borne away to Paradise. The narrative raises many interesting questions, for example, about the value of intercessory prayer. Alike in its theology and general literary character, the book appears to be thoroughly Jewish in origin. The translation is as lucid as the narrative is interesting, and the Introduction gives all the help necessary to the understanding of it.

My Faith, by Canon Vernon F. Storr (S.P.C.K. ;

2s. net), is an excellent little handbook of Christian doctrine, intended for the instruction of young people belonging to the Church of England. It is written from the evangelical standpoint, and though studiously courteous and fair, it is decisive in its rejection of ritualistic doctrines and practices. The style is lucid, the technicalities of theology have been avoided, and the book is well fitted to inform and instruct young people in all the Churches.

The cause of Church union would be decidedly advanced by such a book as *The Heights of Christian Unity: A Plea for one Holy Catholic Church*, by Professor Doremus A. Hayes of Illinois (S.C.M.; 4s. 6d. net), if only the author could find people as broad-minded as himself. 'We believe,' he writes, 'that any form of Church government might well be sacrificed to bring about a reunited Christendom.' What Church anywhere would echo that liberal opinion? The things that divide churches are things in which they believe truth to be involved. And truth is involved for each of them in Church government, in the Sacrament, and in the Creed. Professor Hayes can find nothing that *ought* to separate churches. And if we all agreed with him there would be only one Catholic Church in the world to-morrow. But that to-morrow is a long way off. Still, such a plea as his, urged as it is in so Christian and Catholic a spirit, will do good wherever it is sympathetically read. The line of argument may be guessed from the divisions: (1) Fundamentals; (2) Hindrances; and (3) Help. The book was worth writing and it is well written, and (for at least one reader!) convincingly.

A well-informed and balanced book on *Religion and Dramatic Art* has been written by the Rev. Spencer Elliott, M.A., Vicar and Rural Dean of Mansfield (S.C.M.; 4s. 6d. net). Mr. Elliott is a stout defender of the drama, but not a blind defender. He allows for the Puritan point of view and sees clearly the truth in it. But he sees as clearly the claims of dramatic art and states them partly in set terms but partly also, and interestingly, through a historical survey. We begin with dramatic origins in the Hindu festival dramas, and wend our way through Aristotle, the Greek tragedy, the drama of Rome in the early Christian era (a specially interesting chapter), the mediæval stage, Shakespeare, the Puritan period, French classical drama, to Faust. The review is completed by a chapter on the modern drama by Mr. C. F.

Cameron, dramatic critic of the *Sheffield Daily Telegraph*. These chapters are full of an amazing erudition, but it is learning lightly worn, for it is all extraordinarily pleasant to read. And no sensible person who knows anything

about life will disagree with the writer's final conclusions. The drama is one of the great human interests, and it is the only possible attitude of intelligent religious people to use it for the best ends.

The Parable of the Untrustworthy Steward (Luke xvi. 1-13).

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It would therefore seem almost an impertinence to reopen the question; especially with a suggestion which is in the nature of a simplification. Yet may it not be that the first suggestion in Dr. Plummer's list may have some validity?

Of the four interpretations to which Dr. Kirk refers, 'Ye cannot serve God and Mammon' is plain and easy to understand. But the sayings, (1) 'The children of this world are in their generation wiser than the children of light'; (2) 'If ye have been unfaithful in that which is another's, who will give you that which is your own?'; and (3) 'Make to yourselves friends of the mammon of unrighteousness,' carry with them implications whose difficulty cannot be avoided, as witness the 'tangled perplexities of the comments' which they have evoked. That 'the children of this world are in their generation wiser than the children of light' as a statement of fact may be perfectly true; and if we take it as such, the difficulty disappears. But if, with the majority of commentators, we suppose that our

Lord is encouraging what we generally speak of as 'worldly wisdom,' it is impossible not to feel somehow the suggestion does not ring true. Even if (with Loisy) we understand a transference of 'worldly' into 'heavenly' wisdom — 'worldly people show more cleverness in their mundane affairs than those who are more or less really eager for heaven show in setting about getting there' — it is difficult to think that such trivial teaching comes from the lips of the world's greatest Teacher. It is far more what we should expect from an enthusiastic but irritated cleric in an unguarded moment. May it be respectfully suggested, therefore, that this sentence is not interpretation but adumbration?

We are left, then, with (1) 'If ye have been unfaithful,' etc., and (2) 'Make friends of the mammon of unrighteousness.' To take the former without the sentence which precedes it is, surely, to put the cart before the horse. The statement 'If ye have been unfaithful in that which is another's, who will give you that which is your own?' would appear to be, if not an appeal to men's lower motives, at all events pointing to a conclusion that is in the nature of an anti-climax. The way of the world is to test a man's trustworthiness in his own affairs before committing to him the interests of others. But if again, it is embroidery; if we suppose that the main sentence is that which precedes it, namely, 'If, then, you have proved untrustworthy in worldly affairs, who will entrust to you that which really matters? (τὸ ἀληθινόν)'; then 'your own' (ὑμέτερον, A, D, etc., Versions, Cyp., Cyr. Alex., etc.: but ἡμέτερον, B.L., and Origen) is not private property contrasted with trust property, but the gospel, true religion, revealed truth, genuine morality. There remains the enormously difficult sentence, 'Make to yourselves friends of the mammon of unrighteous-

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ness ; that, when ye fail, they may receive you into everlasting habitations.' As it appears in the A.V. translation, it is difficult in any connexion ; but the difficulty is enhanced by the emphasis laid upon it by the Lord's solemn *καὶ ἐγὼ ὑμῖν λέγω* which points to its interpreting the main lesson of the parable. It will be well first to contrast with the translation in the Authorized Version that in the Revised, which is as follows :

'Make to yourselves friends *by means of*¹ the mammon of unrighteousness ; that, when *it* shall fail, they may receive you into the eternal tabernacles.'

On this the Vulgate provides an interesting commentary :

'Facite vobis amicos *de* mamona iniquitatis : ut cum defeceritis recipiant vos in aeterna tabernacula.'

The italics, of course, are ours.

It is not really difficult to suppose that *μαμωνᾶ τῆς ἀδικίας* stands in general for 'the world' in the Johannine sense. We are not bound to think that it is a specific condemnation of wealth, or indeed that it is necessarily confined to money or property. Its context certainly suggests a commercial or trading connexion ; but, after all, so does 'the world.' To suppose anything else only introduces unnecessary complications. There are, however, two points which require to be noticed. (1) Whereas A.V. says 'Make to yourselves friends of,' R.V. says 'by means of' or 'out of' ; and Vulgate uses 'de.' A.V. is definitely misleading. Modern speech understands 'making friends of' in the sense of 'making friends with' ; and it shocks the average mind to suppose that our Lord taught any one to make friends with anything unrighteous, especially with a view to future benefit. The ingenious attempts to get over the difficulty are far from convincing. One commentary after another repeats the dictum that benevolence, almsgiving, charitable relief are here being taught. But while this may appeal to the rich and the well-to-do, it has little or no appeal for the many whose life is a struggle with poverty—of whom were probably the majority of the Lord's hearers. Nor is the motive, namely, prudence or self-interest, easy to square with 'do not even the publicans the same?'² Almsgiving and the like, our Lord seems to teach, should spring from the motive of love. The text of R.V. almost makes the matter worse. 'By means of' may indeed be an interpretation of *ἐκ*, but it is

an unusual way of translating it. The marginal note 'out of' is surely much more correct. Liddell and Scott, quoting Hdt. 3. 83, *ἐκ τοῦ μέσου κατήστο*, allows 'apart from,' and if this were accepted it would give 'eternal habitations' more point ; but undoubtedly the proper meaning of *ἐκ* is 'out of,' 'forth from.' 'Of' in this sense is permissible (cf. Jn 3¹, *ἐκ τῶν φαρίσαιων*), but, since it is misleading in the place we are considering, 'out of' or 'from the midst of'—using it as of origin—is far better. To this the Vulgate 'de' referring to persons and things 'from among,' 'out of' would agree. So far then, it would seem, the paragraph should run : 'Make to yourselves friends from the midst of the mammon of unrighteousness.' The second half of the paragraph presents a further difficulty. Are we to read *ἐκλίπη*³ or *ἐκλίπητε*⁴ ? 'When *it* (the world) fails—suffers an eclipse,' or 'When *ye* fail (or are eclipsed)—die' ? Here Vulgate agrees with A.V. against R.V.—as we shall suggest, wrongly.

If we now go back to the parable itself, it will be found that much will depend upon the view that is taken of Stewardship. In the West in our own time we suppose a land-agent or bailiff or person in similar position to collect certain fixed and determined rents ; but in the East and in our Lord's time, as Latham says, 'we know so little of the way in which estates were managed that the relations between the steward and his lord are imperfectly conceived, and much of the difficulty of this parable arises from this cause.' Latham suggests that the steward was paid by a poundage on the receipts, or by some similar method, so that his interest and his master's would, generally speaking, coincide. But, is it not possible to suppose that the arrangement was one by which the steward covenanted to pay his master a certain fixed sum and that he reimbursed himself and made such profit as he could on the transaction ? On this view, the steward of the parable was not acting unjustly in remitting certain sums to the tenants. He was not making free with his master's income,⁵ but rather was performing an act of tardy justice involving, not his master, but himself in pecuniary loss. The dereliction of the steward lay in the fact that (a) he had administered the property unsatisfactorily, and (b) he had been grossly overburdening the tenants. Now if the application be not concerned with wealth, property, or worldly wisdom ; but

³ κ, A, B, D, etc., Syr., Boh., Arm., Aeth.

⁴ F, R, U, etc., Vulg., Goth.

⁵ 'How much owest thou unto my lord ?' would be a conventional phrase.

¹ Gr. 'out of' (see R.V. marg.).

² Mt 5⁴⁶.

with principles of true religion: if the steward represents the Jewish Church (the Sanhedrin, perhaps, or the scribes and Pharisees); then the whole parable takes a different aspect, the cap fits and the 'moral' is clear. The Jewish Church had certainly failed. Like the steward, it had wasted the Lord's goods—frittering them away in little sillinesses, such as tithing mint, rue and cummin. It had brought the majestic Law of God into contempt. It had put the letter before the spirit. Its failure necessitated the sending of the 'beloved son' (Lk 20¹⁻¹⁶). It was, in fact, to be deposed. Not only had it failed in stewardship. It had demanded too much. It had imposed upon men 'burdens too hard to be borne'; burdens which in common justice needed remission. It had become aloof from the facts of everyday life. The parable, addressed as it is *πρὸς τοὺς μαθητάς*, to the disciples or the Church of the future, indicates the very important truth, so frequently found in the Prophets and *par excellence* in our Lord's teaching, that true religion must rise above legalism. It warns against Rigorism on the one hand, and that frivolously lax casuistry which springs from it on the other. Furthermore, Dr. Kirk's four corollaries fall into place.

(a) 'Ye cannot serve God and mammon' will still remain a general truth, but its particular application can be seen in the false use of casuistry which aims at adapting Rigorism to an extremely lax position; which tries, in short, to make religion easy for all.

(b) 'The children of this world are in their generation wiser than the children of light' is, as we have already seen, adumbration. But it has a special significance when we remember that 'ordinary people' often do arrive at moral intuitions surprisingly superior to those of ecclesiastical technique. In remitting the burdens of the tenants at his own cost the steward was doing rather a big thing—tardily perhaps and under strong compulsion—but

genuine and right. His conscience was a better guide here than further legalistic manipulation.

(c) 'If ye have been unfaithful,' etc.; or, as we have seen, 'If ye have proved untrustworthy in worldly affairs, who will entrust to you that which really matters?' is a warning which springs naturally from the interpretation we suggest. There may be some hint that even Rabbinic casuistry had been further debased in application. But in any case it is a warning to the disciples against falling into the same pitfall as had the Jewish Church (cf. Mk 8¹⁵); and it is possible to accept *ἡμέτερον*, 'your and my religion.'

(d) 'I say to you: Make to yourselves friends from the midst of the mammon of unrighteousness, that, when it fails, they may receive you (now—and finally in the dwellings of the just).' That is to say, those friends you have made (from mammon) in business, at the works, at tennis, or what not, through being not too exclusive, will turn to you and receive your teaching and respect your opinion about the things that matter (eternal truth, reality); and so there will be a 'communion of saints' both here and hereafter.

In short, the Jewish Church had failed, Mammon fails; but just where they fail Christ succeeds.

This reopening of a much-debated question in an attempt to reinforce one of those interpretations that have been made before has respected Dr. Stier's warning. No attempt has been made to unravel the many complications of commentators. If Dr. Kirk's four interpretations have been, to some extent, modified or re-focussed, nevertheless a word of thanks is due to him for having provided the impetus at a psychological moment. Should there be any validity in the point here suggested, it would seem to reinforce the position (on p. 121) in his latest book.

Finally, would it not be better to speak of the parable as that of 'The Untrustworthy Steward' rather than as that of 'The Unjust or Unrighteous Steward'?

In the Study.

Virginibus Puerisque.

The Thorn that Blossomed.

BY THE REVEREND STUART ROBERTSON, M.A.,
GLASGOW.

'Instead of the thorn.'—Is 55¹³.

AN old legend tells us that Joseph of Arimathea sailed on the seas to England long ago, bearing the

cup that Jesus used at the Last Supper. When he came to Glastonbury, he and his company rested, for they were tired, at the top of a long hill called 'Weary-all Hill.' There he struck his thorn staff into the ground, and it took root, and there sprang from it a white thorn tree, which every Christmas day miraculously burst into blossom.

Now there *was* a white thorn at Glastonbury for

many a day; and it *did* blossom with a second blossoming at Christmas-time; but whether it came from Joseph's staff, I don't know, and I don't propose to ask.

But there is truth in this old story, and it is a truth of Christmas Day. Long ago God's ancient people was just like a lopped and withered stick. Its branches had been stripped and cut away. Its pride was brought very low. Winter had come upon it and it seemed quite dead.

But a prophet dreamed that 'out of the lopped stump of Jesse' there should come a shoot, and a twig out of the battered root; and at long last the dream came true.

On Christmas Day at Bethlehem the shrivelled-up stump of the nation of David burst into bloom, and the blossom was Jesus Christ our Lord. It did not seem likely. It was as strange and wonderful as a thorn tree blossoming in mid-winter; but 'the winter of our discontent' was 'made glorious summer' by the sun of God's love. Though Mary belonged to the family of David, she was the wife of a humble carpenter of Nazareth; yet her Son was our Saviour. He was the beautiful and pure white bloom.

The story of the thorn at Glastonbury is just a poetical way of saying 'Christ was born at Bethlehem,' and poetry is just as true as history.

And it is also the story of what happens every year as Christmas comes round. Human nature is the thorn, and it is sometimes a very prickly thorn indeed. The battle of life batters it and makes it hard and nubby. The cold winds of the world shrivel up its leaves of kindness and break down its tender gentlenesses. It seems sometimes as if it were dead and hopeless, as if it could only bear thorns and things that wound and pierce and tear, wars and strifes and disputes.

Then comes Christmas and the old thorn bursts into blossom. It blooms in kindness and goodwill to men. People that all the rest of the year have passed each other unheeding, not knowing each other, not wanting to know each other, scrambling against each other in trains and buses, hustling against each other in business, now beam good nature on each other and wish each other 'A Merry Christmas'! People, that for the rest of the year are too dignified to carry parcels, are seen with great awkward armfuls and quite happy about it; and when they go into train or tram with them, people who at other times would scowl at them for cluttering up the carriage and crowding folk with their parcels, smile and grow kinder, wondering what is in them and thinking of the children whose happiness is done up so in brown

paper. Stiff bachelor uncles and severe maiden aunts, who at other times look as if they had forgotten that they had ever been children, seem suddenly to have remembered and thawed. They are seen unashamed and very interested buying dolls! They are seen absorbed and chuckling over clockwork toys. They even leave business to attend to these things, and late at night, before they have sent them away, I quite believe they play with them themselves!

Grave old folk pull crackers and wear paper caps. Quite old folk—people about thirty and forty years old!—even hang up their stockings! What a jolly time it is! What has happened to the world? Why, just this: the thorn tree has blossomed again on Christmas Day.

Once the same old prophet, that dreamed of the dead stump blossoming, looked out on a troubled world and saw men like beasts; greedy as lions, treacherous as wolves, poisonous as serpents; and he had another dream. He dreamed that some day all those brutishnesses of man's nature would be changed and 'a little child should lead them.'

That too is coming, slowly. Jesus is leading us slowly but surely out of the things that made for war and its savage struggles to a better way. Some day the thorny human heart will bear the wonderful blossom of peace on earth.

Girls and boys, I wish you a Happy Christmas in the name of the Lord Jesus who gave us Christmas. 'Instead of the thorn' of selfishness which makes our lives so prickly and unkind, may there blossom anew in your hearts the wonderful flower of love.

What do you Measure by?

BY THE REVEREND ERNEST G. LOOSLEY, B.D.,
ALTRINCHAM.

'Be ye . . . even as your Father is.'—Lk 6³⁶.

Of course we must have *something* to measure by. There is no sense in saying that a thing is as big as a bit of wood, or as long as a piece of string; for a bit of wood may be of any size and a piece of string of any length. We must have a *standard*—something fixed and definite with which we can compare anything that we want to measure. In a certain wall at Greenwich Observatory a metal rod has been placed which is exactly a yard long, and which is so made that it does not become longer on a hot day or shorter on a cold day, as most metals do. If you want to be very exact, you can take anything you want to measure all the way to Greenwich, and compare it with that metal rod. But we do not often need to be so exact as that,

and for all ordinary purposes the tape measure or the foot rule that you can buy in any town will be accurate enough.

Long before men used the yard standard, they measured everything by themselves. This was the easiest and most natural way for them to describe the size of anything. We have just spoken of a foot rule. It has to be a large 'foot' to measure twelve inches, but of course that is how the foot measurement began—a thing was a foot long when it was about the length of a man's foot. We still measure the height of horses by 'hands,' the hand being four inches, that is, about the width of the palm of the hand. In the Old Testament you often read about 'cubits.' A cubit was the length of the forearm, from the elbow to the tip of the middle finger. The Hebrews also measured by 'finger-breadths' and 'spans'; and instead of repeating their 'table of measure' as you do—'twelve inches one foot, three feet one yard'—they had to learn something like this :

- 4 finger-breadths (digits) = 1 palm.
- 3 palms = 1 span.
- 2 spans = 1 cubit.

In various European countries cloth and other goods used to be measured by the 'ell,' which comes from the Latin *ulna*, meaning elbow or arm. An ell was usually the length of an arm, but sometimes it meant the full reach of the extended arms, and so it varied from twenty-seven to fifty-four inches. It was like 'foot' and 'hand' and the Hebrew 'cubit' in this respect, that it was based on a part of the human body.

You can easily see one disadvantage in taking parts of our bodies as standards to measure by. We are not all the same size. Even amongst grown-up people, some are very tall and some very short, and there are all sizes in between. The hands of some are so small that they cannot span an octave on the piano, while others have no difficulty in spanning a full octave and two notes of the next. Which is to be the agreed 'span'? That was the difficulty, and for a time people solved it by saying that the king should be the standard size, and that the 'ell' should be the length of the king's arm. But only for a time: for the next king might be several sizes larger or smaller.

Rather more than a hundred years ago, some Frenchmen saw how unsatisfactory the whole method was, and decided to start afresh on an altogether different basis. They said, 'We won't measure things by ourselves or by parts of our own bodies any longer. We will measure by the earth,

which is always the same, and then there will be no doubt about it.' So they took the measurement of the earth from the Equator to the North Pole, and divided it by ten million; and that fraction of the earth's measurement they called a 'metre.' It is a little more than our 'yard'—just over thirty-nine inches; and upon that one measure the whole system of their weights and measures is based. It is so much more satisfactory than any other system that scientists all over the world have adopted it; and probably many of you learn it at school in addition to our own.

Really it is not satisfactory to measure things by ourselves or by one another. When you hear a boy saying, 'Well, I'm as good as *he* is, anyway,' you feel that there is something wrong about his way of measuring himself, even if you cannot see at once what is the right way. To compare ourselves with other people, and feel satisfied if we are no worse than they are, and proud if we are a little bit better—that is taking an unsatisfactory standard, and one that will not help us to grow. Jesus gives us a much better one. It is as startling as the change made by the Frenchmen when they left the stupid little standard of a man's body, and jumped right to the circumference of the earth. 'Measure yourself by God,' says Jesus. If you want to know how big you are, compare yourself with God. If you want to measure your character, put it side by side with God's. If you want to know how good you ought to be, look at God. 'Be ye merciful, even as your father is merciful.' 'Ye therefore shall be perfect, as your heavenly father is perfect.' Don't be satisfied with forgiving your brother seven times: forgive him seventy times seven, as God forgives.

If you measure yourself by God, you will never be proud or 'stuck-up,' and that will be a good thing. But though you will always feel that you have nothing to be conceited about, actually you will grow bigger and better than if you measured yourself by others. For the higher the standard, the better the result is likely to be; and the best can only be attained by aiming at the highest.

The Christian Year.

THIRD SUNDAY IN ADVENT.

The Reign of Christ.

'For he must reign, till he hath put all enemies under his feet,'—1 Co 15²⁶.

'Thy kingdom come,'—Lk 11².

What a marvellous foresight it was in Christ which anticipated the spirit and temper of a Church

that should say, 'My lord delayeth ~~this~~ coming!' It is a very long time since Christ came; and it seems to us likely enough that it will be still longer before He comes again. For most of us Advent hopes are blurred and dim. We have lost the eagerness of men who are looking for their Lord. It was natural and necessary that men who stood so near to the Son of Man in the flesh should find it impossible to face the future without the hope of seeing Him again on earth. But that is not for us. We must re-conceive and re-interpret Advent; and that Christ shall come again must mean to us something different from what it meant in the days of the Apostles.

Let us look at two of the certainties which Advent proclaims, the permanent and changeless message of which the shocks and shifting movements of thought can never rob us.

1. There is the fact of the final triumph, the ultimate supremacy of Jesus Christ. Look at St. Paul's great statement of this, the climax to which all the close-knit witness of his magnificent apology for the Resurrection leads. 'He must reign.' With unflinching confidence he rests his conclusion upon the immovable rock of the Easter message, 'Christ is risen.' The Resurrection was a revolution, a transvaluation of all values, as the philosopher would say. It was also a revelation—a revelation of immortality; but above all it was a revelation of Christ Himself, for He had entered into His glory, and since 'it was not possible that he should be holden of death,' the reign of sin was broken by the victory of love. So His supreme place in the Universe and His external Kingship over men stand revealed. There can be no repetition of Calvary. The end of the campaign can tarry but a little; 'He must reign, till he hath put all his enemies under his feet.' Advent flows out of Easter, as summer flows from spring.

There is one question which no thoughtful man can decline to face. Nietzsche asked it, as he moulded before the startled eyes of the nineteenth century the monstrous portent of his Superman—'Who is to be the Master of the world?' What is the future of this strange world in which we live our lives, so full of inveterate contradictions and alternating hopes and fears? Whither are we tending? What is to be the end?

It is hard not to be overwhelmed by the forebodings which whisper that life is a meaningless and purposeless drama being played out to a bitter end. And yet, in spite of it all, the instinct of hope burns on within us, and we will not, cannot, let it die. Man's dignity lies in this, his defiance of

appearance. In some way or other in every life Pippa passes. The Pippa-song goes on singing, above the funeral dirges and the monodies of defeat and dereliction, because man seeks a Saviour, and in the sanctuary of his spirit there is a vacant throne made ready for his King. The King has come, and the King is coming! The secret of the eternally attractive power of the Christian message is that it speaks as nothing else does to that instinct of hope. To our heaving, dissatisfied age, with the world in ferment, to the restless and baffled individual heart, to the mind staggered with insoluble problems, it comes with its redemptive tidings, 'He must reign, till he hath put all his enemies under his feet.' This is the first great certainty, and it brings with it both warning and hope. The fear of Advent—how little we know of it! Yet there needs no laboured proof to convince an awakened conscience of the folly of a life that refuses to yield to the claims of the coming King. That is the solemn warning, lest we be found fighting against God. But to the warning is added glorious hope. 'Our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.'

2. Let us pass on now to think of the light of Advent certainty which falls upon the present. What do we mean when we say, 'Thy kingdom come'?

The strength of the first Christians was their strong hold upon the Incarnation, the Atonement, and the Resurrection on the one hand, and an ever-imminent Advent on the other. In the first-century manual, known as the *Didaché*, or *Teaching of the Twelve Apostles*, there is a Eucharistic prayer to be used after reception in the Holy Communion, which runs thus: 'Remember, O Lord, thy church, to deliver her from all evil, and to perfect her in thy love, and gather her together from the four winds, her which is sanctified unto thy kingdom which thou didst prepare for her. . . . Let grace come and this world pass away. Hosanna to the God of David! If any is holy, let him come; if any is not, let him repent. Maran atha—our Lord cometh! Amen.' Thus every Eucharist was shot through and through with the glory of the return of Jesus. 'Our father, which art in heaven, thy kingdom come.' Like the Church of the *Didaché*, the Church in the twentieth century may say this still, and with the same meaning. To Christian faith Jesus Christ is always imminent. But the

teaching of the Lord's Parables warns us that we must not unduly limit its reference to the one thought, however true, and the one reality, however imminent. For the Kingdom of which Christ speaks comes also slowly and gradually, like the growth of the seed from its earliest state when it is cast into the earth, till it becomes the waving mustard plant in which the birds of the air take shelter. We cannot think of the Kingdom without thinking ultimately of its completeness ; we cannot pray for its growth without praying that it may become full-grown. And therefore the Advent of Christ in His Kingdom, of which the Parable of the Mustard Seed and others like it speak, is one which is always on the way to completion ; it is the beginning of, and the drawing on towards, the end. But none the less here and now it is actually taking place ; it is going on ; it is moving forward.

Sure of the end and looking forward to Christ's final victory, where can we trace His coming into our midst to-day ?

(1) For answer we will point first to two facts—really one and indivisible—the fact of the Church and the fact of individual Christian experience. Perhaps these things seem too commonplace to be of real value ; we are so accustomed to acknowledge them that we miss their vital significance. But it is just this 'rejuvenescence of commonplace' which we need most of all in our vision of things, that we may see them truly.

Nineteen hundred years after His death Jesus Christ reigns to-day in millions of human lives. Consider that fact ! Not only the phenomenon of a society reaching to the ends of the earth, which with all its defects and shortcomings is still the most potent spiritual and moral force that exists among men. That in itself is arresting and wonderful. But the supreme marvel about it is the experience of which that society is the collective expression. For every member of Christ's Church, far more even than he articulately knows, lives by Christ Himself, as Way, as Truth, as Life. The Christian experience of Christ is the most astonishing fact in the spiritual history of mankind.

(2) Look out, secondly, into this great modern world, and see how Christ is preparing a way that He may pass anew into its life. Is it not plain that He is coming into it by creating a void for Himself, that the sense of that void may prove to it that it has need of Him ? He has been doing that on a great scale these last fifty years, and He is still doing it now.

There is a threefold cry resounding in the world to-day. First, a cry for the spiritual. As Rudolf

Eucken is never weary of telling us, with all its brilliant achievements in external and material things the world is hungry and thirsty still, and eager for a message that will feed the spirit. A cry, next, for the living God ; for a God who neither is His own world, nor is imprisoned within it, helpless and unable to break through the barriers of laws which are the expression of His own will, a God who is mighty to save. A cry, last, for human brotherhood, uttered through all our industrial unrest, and only to be answered by man's elder brother Christ, and the family relationships which He came to reveal under the one God and Father of us all. And here in the midst of our stormy debates, our cynical and disappointed scepticism, our blind and broken quests, there stands One among us whom we know not, the living Christ with His ancient answer to every human cry, spoken for none more than for us twentieth-century men and women who so profoundly need it, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

It would be easy to add to all this the witness of the advent of the Kingdom in other ways, such as the new sense of obligation with which men are facing social problems, and more especially the changed attitude to Christianity in other lands whose opening doors are yielding entrance to the coming of the Son of Man. The world is not won for Christ ; but never in the whole of its history has it stood so ready for Him, and offered so many avenues of approach to its King. Who that has eyes to see but can descry the coming of the Kingdom in the progress which the Church has made in the awakening East ? We must not omit to follow now the great pathways of light which are breaking through into the distant places of the earth like the far-flung beams of the rising sun. Here is Advent certainty—the fact of a coming of the Kingdom—to confirm the patience and to inspire the hope of a Church which ever looks and hastens unto the end.¹

FOURTH SUNDAY IN ADVENT.

Judgment.

'So then every one of us shall give account of himself to God.'—Ro 14¹².

'I am responsible for my life.' 'I am moving rapidly onwards to a great moment of accounting for that stewardship, on which my eternal destiny hangs.' These are two tremendous doc-

¹ F. B. Macnutt, *Advent Certainties*, 3.

trines, which, in their simple forms, have taken profound hold of the religious mind. These have bit deep in men's consciousness; and even yet hold a more powerful sway over men's minds than at times we think.

But we do not phrase them precisely as we did. We see that qualifications of a very grave kind need to be introduced into the doctrine of responsibility; and we realize that the great matter of judgment to come is presented to us in Scripture in language of a 'littleness to suit man's faculty.' We realize that judgment is taking place continually, as our characters turn either to evil or to God.

The danger is that the great, underlying thoughts shall be weakened, with disastrous results to morality. These two thoughts are: *We are responsible*. How much or how little is of no concern. The point is that we are responsible. *We are responsible to God*. Whether the setting of the rendering of our accounts shall be that of a law court or not is of no account. The point is that we are responsible to the living God, who knows, and sees, and understands, and judges.

1. Let us be clear that these two positions are maintained by us, and that, whatever phrasing we give them, they do not lose their force. In the first place, we are responsible for our lives. In this matter we have to allow for the influence of heredity and for the influence of environment. Many a time we must agree with Christina Rossetti, when, to a judgment affixing blame, she puts a caveat:

Clearly his own fault. Yet I think
My fault in part, who did not pray
But lagged and would not lead the way,

God help us both to mend and pray.

But there are two ways of approaching the matter from the point of view of the individual in question. We can say that we are not free, but are a part of all the scoundrels we have met. Wherefore, then, should we struggle? We are not to blame. Thus we may let the fact of our being bound in the bundle of life be an excuse for doing nice things that are wrong. On the other hand, we may say we are curiously hampered by a long dead past; yet we are so far free. Our consciousness, our reason, the universal consciousness, which awards praise and blame to individuals for their action, tell us that we are free. We will therefore concentrate our minds on our freedom and not on our bonds. We will err on the side of exaggerating our responsibility rather than of minimizing it. We

will strive to fulfil rightly such responsibility for ourselves as God has given us.

We shall remember that the doctrine of the effect which we have on one another is to be regarded as an impetus to action, rather than a reason for handing over the reins to our appetites. Why? Because we, according to that teaching, are affecting the moral possibilities of those that come after us. Therefore, at any cost, we will stand up and live.

Let us remember also that the statement of our bonds may be overdone. Let it be granted that we are nervous, naturally indolent, and love excitement. Must we therefore be irritable, do no work, and come home drunk at nights? Why, we have forgotten our *will*. We can struggle against these things. That is what we are for. Ah! but our will is feeble. Then we have forgotten God's grace and His spirit. Remembering these, we shall not only watch and work and strive, but we shall also pray.

2. Briefly, in the second place, note that we are responsible *to God*. We must render an account to Him. This very awful matter of the rendering of a final account to the Most High is one on which we can have little to say, except that it is a fact. The Scriptures portray it to us, pictorially indeed, but with a dignity and a greatness that must still the most frivolous of readers.

It is to *God* that we have to give account. Men are not measured by an absolute standard. It is not with the law that we are compared. The law would reject the weak who had struggled up a little. God judges the world with equity. Let that be for comfort and for warning. It is the use made of endowment that will test us; not the absolute amount of service rendered. It is God—a *Mind*—with whom we have to do.

Further, in other passages of Scripture, it is Christ who is stated to be the Judge. That is to say, it is immortal Love before whom man comes. Let that be for comfort also; and for warning still more. Let a man shut his eyes and anticipate, as he can, that scene. Jesus, the True, the Gracious, with eyes that scorch and burn—before Him we come. There, in Him, is what human life may be and has been. Here are we; and His contrast judges us. His Love judges us. Ah! the shame:

I plead Thyself with Thee, I plead
Thee in our utter need;
Lord God of mercy and of men,
Show mercy on us then.

Meantime, claim simply His forgiveness—for it is given—and with Him leave the past. Then, 'under the Great Task-Master's eye,' stand up and live as men who have to die, and, what is more, have to live for ever.¹

CHRISTMAS DAY.

The Spirit of Expectation.

'This is our God; we have waited for him, and he will save us.'—Is 25⁹.

1. The special note of the season of Advent is *expectation*. We are trained in the habit of looking forward that we may come to Christmas-time with the spirit of expectation in our hearts. For this spirit of expectation is like a golden thread, linking together the children of God of all times. It was the master-instinct of the prophets. They moved through the world of their day with something of the far-off look of men who have trained themselves to look forward. And gradually their vision came to concentrate on one thing—the promise of the coming of Christ. 'We have waited for him.' The Old Testament is the record of how men waited for the Incarnation, how they kept alive the spirit of expectation in the midst of discouragement and long delay. And so, when the promise was fulfilled, it was to men who had learned to wait that the truth was revealed, to shepherds who kept watch by night, to wise men who waited for His star, to Simeon and Anna who were looking for the consolation of Israel. But still the spirit of expectation lived on. Ask the early Christians what they are doing, and the reply is still the same: 'We are waiting for him.' And still the unconquerable spirit of expectation lives in human hearts. Still men wait and dream of a good to come.

For success, and love, and honour? And then? For wealth, perhaps, and fame? And then? Is it only death at the end? Or is the true answer the answer of our text—we are waiting for God, for the touch of the Divine hand, the light of the Divine face, the realization of the vision of God? Keep this spirit of expectation, and we keep the secret of courage and hope; lose it, and life is like a coloured window behind which the sunset has faded, leaving only the darkened framework of the picture that glowed with splendid colours a little while ago.

2. Christmas is a season of expectation. And then also it is a season of *confidence*. 'He will

save us.' How the idea of salvation runs through all the Christmas story. 'Unto you is born a Saviour.' 'Mine eyes have seen thy salvation.' 'He will save us'—that is what Christmas comes to tell us again. Not—He will save the heathen, the outcast, the hopeless; but He will save *us*. It is a personal confession. For it implies that we are dissatisfied with our lives as they are; that we are willing that they should be lifted out of the bondage of convention, the slavery of selfishness and greed, the deception thoughtlessly practised, the slander carelessly spoken. We confess that we too have need of salvation. And we confess that the power of the incarnate Christ is adequate to our needs.

No one can mix much with his fellow-men without realizing that a new doubt is everywhere awaking in men's minds. Is not Christianity an exhausted force? Is not its power over the world coming to an end? Here are vast social evils crying to heaven, and no salvation comes. Men live and work and die with no apparent consciousness of spiritual realities, and all our efforts break against the passive force of apathy.

Can we, in face of all this, still hold to our belief that He who was born on that first Christmas morning is the Saviour of the world? If He is a Saviour, where is His salvation? If He is a King, where is that kingdom for whose coming we have prayed? We must face questions like these, and they will lead us back to the cradle of Bethlehem. We believe that in the Incarnation lies still the hope of the world. Yes, and our hope too. For when the simple truths of religion have become complicated by human glosses, and have lost touch with reality, or have grown hard and intolerant, we need to bring them again to Bethlehem and lay them at the cradle of a little Child. For He is the Saviour of Christianity as well as the Saviour of the world. Of our religious ideas, as well as of our personal character, it is true that except we be converted and become as little children, we cannot enter into the kingdom of heaven.

3. And lastly, Christmas is a season of *realization*. 'This is our God.' The Jewish records told how the people had stood at the foot of a great mountain and seen its summit shaken with earthquake and encircled with flame; and as they watched they whispered: 'This—splendid, terrifying, isolated—this is our God.' But the hour came when awed faces of simple men looked down on the cradle of a little Child, and whispered: 'This is our God'; no longer separated, encircled with majesty, but veiled in flesh, humbled to the

¹ J. R. P. Slater, *The Enterprise of Life*, 305.

fashion of men, entering human life through the avenue of birth. Is it strange that from that moment a revolution began in human thought of which no man can see the end?

And now another Christmas comes to tell us how the lost romance of the world came back when Jesus was born at Bethlehem of Judæa in the days of Herod the King. For a creed that tells how God was found in a cradle and on a cross ought surely to train us in the habit of watching for God where we should least expect to find Him. 'This is our God'; we have marked His footsteps along the fields, we have heard His voice among the trees. But, most of all, we have learned to look for Him in the broken bread and the poured-out wine. For still the wonder of that first Christmas Day renews itself in simple hearts:

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel-song,
'To-day the Prince of Peace is born!'

There can be no true peace till the spirit of distrust and greed and selfish ambition ceases to dominate the policy of nations. The only real guarantee for peace is in the resolute and watchful action of all Christian men. In this, too, 'He will save us,' if we wait for Him. For He will save us from the impulse that makes for war, He will give us strength to stand firm when the passions of men break loose in the clamour for blood; He will teach us that there are better battles to fight than the battles full of 'confused noise and garments rolled in blood.' His battle is against ignorance and vice, against the selfish heart and the grasping hand, against discord and hatred, and all the foul things that haunt the darkness. So we pray: 'Give peace in our time, O Lord,' not that we may rest in indolent ease, but that we may turn to the true task of the patriot—the battle against vice and drink and sweating and ignorance; the truceless battle that must not end till we can join the triumph song: 'This is our God; we have waited for him, and he *has saved us.*'¹

NEW YEAR'S DAY.

Running to a Finish.

'I count not myself to have apprehended.'—Ph 3¹³.

To the man who adopts this attitude everything in the way of achievement is possible. It is the forward look with high resolve. It is the will

¹ J. H. B. Masterman, *The Challenge of Christ*, 91.

keyed to conquest. Such a mood forecasts the years, overleaps all obstacles, and already holds the future in fee. It has no further use for the past than it has for last year's calendar. It is something to forget, and the sooner the better. Whatever the past has registered, either of failure or success, can be dismissed without loss; because to dwell on success will breed complacency, and to brood over failure will beget distrust, both of which are sworn foes to the onward march of both mind and morals.

To count oneself to have apprehended or achieved is at once to relax effort; and to relax effort is to lose ground. Hence the pressing towards the mark of which the Apostle speaks in the context. Pressure means resistance, and the gradient of the upward way is a perpetual challenge to our powers. Life must be geared for the climb. Paul had seen many a race lost through overconfidence on the part of the runner, and in this heavenly race he is resolved to relax no effort, but to strain every power to the utmost till his hand shall close on the coveted prize. Not the way that he has come, but the distance he has yet to go, fills his eye, absorbs his thought, and summons all his powers.

Paul knew, as few men get to know, the value of a great and heroic past. But he also knew that the whole of that value would be neutralized unless it was carried forward and made available for present and future use. Anything in a man's past that cannot thus be carried forward with advantage, and be made to serve his interests by making its contribution to the great ends of life, had best be forgotten. Hence he says, 'Forgetting the things that are behind.' Like the rest of us, Paul had a past which was sadly mixed; and he felt that, for the sake of present and all-round efficiency, it was best to turn his back completely upon it and face only the future. The past is out of hand.

He 'counted.' This is a familiar phrase of Paul's. He figured things out. His conduct was not a flash in the pan, ignited by the impact of some sudden impulse and then dying out in smoke. It was the calmly reasoned conviction of his mind after taking all things into account. Looking at things as they were, and comparing them with what they ought to have been, he concluded that he had not yet achieved, but had still a long way to go. What a rebuke to the self-complacency of those who are sitting down in contented mediocrity, is the mood of this divinely discontented soul! He is still in the struggle, amid all the heat

and dust and sweat of conflict, with an awful sense of interval between the actual end and the ideal, between himself and the goal toward which he speeds. Such a testimony from such a man should serve as a fine corrective to the self-satisfaction which is drugging so many of us into idle and effortless ways. To be satisfied is to cut the nerve of all lofty and sustained endeavour, and to slip back inevitably among the degenerates and inefficients. It is so everywhere—in business, in art, in science, in letters, in religion.

No business firm, no nation, no church can live on its past. Once we regard ourselves as having achieved, we put ourselves out of the running. We straightway become a negligible quantity and cease to count. But to hold our own and win through has its price. Here, too, Paul is our example. Here again he 'counted,' figuring the cost of Christianity, and what it would mean to break with all the traditions and associations of the past, and he calmly gives us the result. 'What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ, for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ.'

Regarding the Christian race as the pursuit of the ideal righteousness both for ourselves and others, it must be remembered that, just as the Olympic contests had their rigorous rules, to depart from which was to be disqualified, so is it in the contest for the moral mastery. There are conditions stringently enjoined, for even a right end must not be sought by doubtful or illicit means. It is difficult, of course, at this distance of time, to ascertain all the rules and regulations which controlled the games of ancient times. But that some of them must have suggested to Paul certain great analogies which would occur to his readers, is all the clearer from the fact that they are not stated but simply implied. There is a phrase in the letter to the Hebrews, 'the race that is set before us,' which implies that the course is 'laid down,' marked out, that is, as to its direction and its

distance, together with all the conditions of preparation and pursuit. Every candidate in the Olympic games was obliged to prove that he had put in ten months' training before his nomination and to put in another month before the event. This corresponds with the 'laying aside of every weight,' which really means to get rid of all superfluous flesh. Then again, we read how runners, with soul triumphant over the body, strained onward, heedless of failing heart and limb—on to the goal; so that a victor was even known to drop dead as he received the crown. This answers to the word 'patience,' or 'staying power,' as it may be rendered. It is also clear from the accounts that have come down to us, that every candidate was required to run in his own name, or find himself disqualified. Here, at least, is one point of analogy in the matter of unlawful running which may very well have been present to the Apostle's mind. He that would enter for the Christian race must do so in a perfectly frank and open manner. He must declare himself; for to run this race secretly or anonymously will be to be counted out as unworthy at the finish. But nothing is commoner than to hear men say that they see so much profession without the practice that they prefer to practise without making profession. The fear of hypocrisy in one direction thus drives them to hypocrisy in another; for the man who is endeavouring to lead a godly life while pretending to be a man of the world is as truly a hypocrite as the man who is living a worldly life while posing as a man of God. Christ has laid down as an absolute condition of discipleship a perfectly frank avowal on the part of His followers of their having entered the lists in His name. 'He that confesses me before men, him will I confess before my father in heaven.'

Having then counted the cost, let us, like Paul, strip ourselves for the strife, counting no hardness too severe to endure, and no sacrifice too great to make, if we may but win through to the goal, and by running to a finish make sure of the coveted crown.¹

¹ H. Howard, *The Love that Lifts*, 31.

The Origin of the Book of Job.

By JUDAH J. SLOTKI, B.A., MANCHESTER.

FROM the mass of controversial literature on the origin of the Book of Job, a point of agreement that emerges most clearly is that, when reading the book, we seem to soar into an atmosphere quite foreign to the generality of Old Testament books.¹ 'Inter omnes Sacri Codicis monumenta exstare quodammodo mihi videtur Liber Jobi, quasi singulare quoddam atque unicarum.'² Its style varies from the other books of the Hebrew Canon in two important points: (1) in the combination of poetry and prose, and (2) in the use of dialogue.

These peculiarities have been explained in two ways: (1) the book is said to be a borrowed work, a translation or adaptation; (2) the writer, though composing an original work, is assumed to have been influenced by foreign literature. Both these theories have, as might be expected, been vigorously upheld and as hotly contested among the highest authorities. Some scholars detect Babylonian influence,³ but the 'philosophical dialogue' of the Babylonians, so far as yet known, differs so very widely from the dialogue of *Job*, that it is considered unjustifiable to assume any direct influence of the one over the other.⁴ A recent scholar⁵ makes a very able attempt to prove its Egyptian origin. But by far the greatest number of scholars look to Greece for the source and inspiration of the work, and, according to Oscar Holtzmann (Stade's *Gesch. des Volkes Israel*, ii. 340-52), the book can be accounted for only by postulating the influence of Greek thought.⁶ Gray admits⁷ that the most famous examples of Greek dialogue were written at probably no great distance of time from *Job*, and Dr. Kallen⁸ even attempts to prove that *Job* was definitely written as an imitation or echo by a Hebrew genius of a Euripidean tragedy, and that our present work is the result of editorial interpolation and disarrangement.⁹

It is surely, then, not mere superficial resemblance that has turned the eyes of an ever-increasing number of scholars to Greek literature for an explanation of the peculiarities of the Book of Job.

That Jews and Greeks were for centuries associated with each other in the various pursuits of life is not seriously disputed by any one. With the conquests of Alexander in Asia they were brought together in the comradeship and rivalries of endless campaigns, Judea was surrounded by a host of Greek communities, and her people was drawn into residence and citizenship all over the Greek world.¹⁰ In Egypt they came in contact with Greek traders who had been settled on the *Delta* since 700 B.C.E., and with Greek soldiers who had been enlisted by Psametik about 600 B.C.E. In Babylon they met Greeks who had held positions at the court and in the army since the days of Nebuchadnezzar (604-561 B.C.E.). Through the Phœnicians they became acquainted with many Greek lands and peoples,¹¹ of whom even Joel (c. 400 B.C.E.) had already heard.¹²

It will therefore be readily admitted that Greek literature was most probably accessible to the Jewish *literati*, who would no doubt read it, for even in Talmudic times Greek was favourably regarded among Jews, and Rabban Gamaliel himself studied Greek. That the Jewish writers should be influenced by this literature is no matter for wonder, for among Greek writers there were such as had much in common with the Hebrew Prophets of the eighth and seventh centuries B.C.E.¹³ So much so that it has even been maintained that there had been Semitic influence upon Greece as early as the time of Homer in the eleventh century B.C.E.

A mass of evidence goes to support the theory that *Job* was not written before c. 350 B.C.E., probably much later¹⁴. This brings the writer

¹ Cf. Ball, *The Book of Job*, p. i.

² Lowth, *de Sacri Poes. Hebr. Præf.*, p. xxxii.

³ Cf. Hastings, *D.B.* single vol. p. 472.

⁴ Cf. Gray, *Job* (I.C.C.), p. xxiv.

⁵ Frank Knight, *Nile and Jordan*.

⁶ Cf. Peake, 'Job,' *Century Bible*, p. 40.

⁷ *Op. cit.* p. xxii.

⁸ *Job as a Euripidean Tragedy*.

⁹ Cf. Montefiore, *Harvard Theological Review*, April 1919, p. 219.

¹⁰ Cf. G. A. Smith, *Jerusalem*, p. 369.

¹¹ *Op. cit.* p. 368.

¹² Joel iii. 6.

¹³ Cf. Campbell, *Tragic Dramas in Æschylus*, p. 155.

¹⁴ This is not incompatible with orthodox Jewish opinion, for the Talmud (Baba Bathra 14^b 15^a) records a denial of the historicity of the book, and is, moreover, supported by the theory of Rabbis Jochanan and Elazar, who hold that Job was among the returned exiles.

of *Job* well within the Greek period. So that on a *priori* grounds we may expect him to have been among those Jewish writers who had had the opportunity of reading Greek.

Now, whether or not the author of the Book of *Job* had read many or all of the Greek classics, cannot here be discussed. What appears, however, to the present writer at least, to bear a high degree of probability, is that he had read, and had been inspired by, the *Prometheus Bound* of Æschylus.

The affinity of *Job* with the *Prometheus* has already long been more or less clearly realized by some scholars. Alexander Gordon¹ plainly describes *Job* as 'the Prometheus who boldly joins issue with the Almighty, against whom he girds

himself for his Titanic contests.' This is no mere figure of speech. No one comparing the two books can fail to be impressed by the numerous similarities of thought, and more especially by the identity of the points of discussion in both books. The very names in the Book of *Job*, sounding so strange to the Hebrew ear, show traces of the influence of the *Prometheus*.

But particularly striking are the numerous passages that are practically identical, and the many more that are closely similar, while others are strongly suggestive of each other in the two books.

The following comparison of collated passages will bear out these statements :

I. PASSAGES PRACTICALLY IDENTICAL : ²

<i>Prometheus Bound.</i>	<i>Job.</i>
The pillar of heaven (p. 69).	The pillars of heaven (xxvi. 11).
The dart of Zeus (p. 69).	The arrows of the Almighty (vi. 4).
A bad physician (p. 75).	Physicians of no value (xiii. 4).
Enough the weary wanderings (p. 83).	I am full of tossings to and fro (vii. 4).
What was the sin that thou didst find in me ? (p. 81).	Wherein have I erred ? (vi. 24).
Time as it groweth old doth all things teach (p. 105).	Days would speak, and multitude of years should teach wisdom (xxxii. 7).
All have I foreseen (p. 103).	The thing which I feared is come (iii. 25 <i>marg.</i>).
I transgressed deliberately (p. 65).	Be it indeed that I have erred (xix. 4).
Do you not see that you did wrong ? (p. 63).	Is not thy wickedness great ? neither is there any end to thine iniquities (xxii. 5).
You have lost heart (p. 75).	It is come unto thee, and thou faintest ; it toucheth thee, and thou art troubled (iv. 5).
Would that . . . he had hurled me . . . in . . . Tartarus (p. 57).	Would that thou hadst hidden me in <i>Sheol</i> (xiv. 13).

II. PASSAGES VERY SIMILAR IN EXPRESSION :

He has set me high in the winds of heaven (p. 58).	Thou liftest me up to the wind (xxx. 22).
(The monster) smitten in the very seat of sense, his strength was blasted and beaten out of him (p. 69).	By his understanding he smiteth through Rahab (xxvi. 12).
I wish to offer you the best advice (p. 67).	Receive, I pray thee, instruction from his mouth, and lay up his words in thine heart (xxii. 22).
The gore-fed eagle . . . shall come unbidden to a daily feast (p. 107).	The eagle that swoopeth upon the prey (ix. 26).
Solemn forsooth and garnished well with pride (p. 103).	Deck thyself with excellency and dignity (xl. 10).

¹ *Poets of the Old Testament*, p. 205.

² References are to Harman, *Prometheus Bound* of Æschylus, and to R.V.

III. PASSAGES SIMILAR IN THOUGHT :

Prometheus Bound.

Daring art thou . . . to words at will thou givest thy tongue the rein (p. 59).

Of wretched mortals he (Zeus) took no account at all (p. 63).

It is easy for one who has his foot out of harm's way to exhort and admonish another who is in trouble (p. 65).

I have good hope that you will yet get free from these bonds and be no whit less powerful than Zeus (p. 77).

The mouth divine knows not to lie, but every word fulfils (p. 109).

To his will he bows the heavenly race (p. 59).

For this brief hour let him do and reign even as he will ; not long he'll rule the gods (p. 103).

Dismiss those angry feelings and seek some way out of these troubles (p. 67).

Job.

How long wilt thou speak these things ? and how long shall the words of thy mouth be like a mighty wind ? (viii. 2).

Men groan from out of the city, and the soul of the wounded crieth out : yet God giveth no heed [See *Cambridge Bible* note] (xxiv. 12).

I also could speak as ye do : if your soul were in my soul's stead (xvi. 4).

Though thy beginning was small, yet thy latter end should greatly increase (viii. 7).

Doth God pervert judgment ? Or doth the Almighty pervert justice ? (viii. 3).

Dominion and fear are with him ; he maketh peace in his high places (xxv. 2).

The triumphing of the wicked is short, and the joy of the godless but for a moment (xx. 5).

If iniquity be in thine hand, put it far away (xi. 14).

IV. PASSAGES WHICH, THOUGH NOT IDENTICAL, ARE VERY SIMILAR BOTH IN THOUGHT AND PHRASEOLOGY :

That fell monster . . . with grim jaws breathing forth death and horror of lightning from his eyes (p. 69).

Burn me with fire, or hide me in the earth, or to monsters of ocean cast me a prey—nay, in mercy refuse not, O king, my beseeching (p. 83).

Words thick and troubled dash against surges of dreadful affliction (p. 99). Painful are these things to tell (p. 61).

Ill in silence and yet ill in speech, this fate of mine ! (p. 55).

Consent, I beg you, consent ; show sympathy with the one who is in trouble now (p. 65).

To my . . . chamber kept coming nightly visions (p. 86). By dreams . . . was I nightly made wretched (p. 86).

I saved mankind from being destroyed (p. 63). Lend your ears to what I did for mortals, how before, suffering and witless I on them bestowed mind and an understanding ; for seeing then, they saw in vain ; hearing they heeded not ; but all their actions, like to shapes in dreams, were still at random with governance (p. 75). O, benefactor uprisen for mankind (p. 83).

The thunderbolt with breath of flame (p. 69).

Out of his mouth go burning torches, and sparks of fire leap forth ; out of his nostrils a smoke goeth (xli. 19, 20).

Oh, that I might have my request ; and that God would grant me the thing that I pray for ! Even that it would please God to crush me ; that he would let loose his hand, and cut me off ! (vi. 8, 9).

I will speak in the anguish of my spirit ; I will complain in the bitterness of my soul (vii. 11).

Though I speak, my grief is not assuaged : and though I forbear, what am I eased ? (xvi. 6).

Have pity upon me, have pity upon me, O ye my friends ; for the hand of God hath touched me (xix. 21).

Thou scarest me with dreams, and terrifiest me through visions (vii. 14).

I delivered the poor that cried, the fatherless also, that had none to help him (xxix. 12). I was eyes to the blind, and feet was I to the lame (xxix. 15). Thou hast strengthened the weak hands. Thy words have uphoken him that was falling, and thou hast confirmed the feeble knees (iv. 3, 4). The blessing of him that was ready to perish came upon me ; and I caused the widow's heart to sing for joy (xxix. 13).

The thunder of his mighty deeds (xxvi. 14).

V. FINALLY, WE MEET WITH PASSAGES IN ONE BOOK WHICH ARE STRIKINGLY SUGGESTIVE OF PASSAGES IN THE OTHER:

Prometheus Bound.

The wise are they who homage yield to Fate (p. 103).

O light of heaven divine, fleet airs,
Fountains of rivers, laughter of many waves,
Innumerable of the sea,
Earth, great mother,
And thou all-seeing Sun, on you I call (p. 54).

And then, those benefits to mankind, which lay concealed beneath the earth, brass, iron, silver, gold, who can claim to have discovered them before me? (p. 77).

Job.

The fear of the Lord, that is wisdom (xxviii. 28).

Let the day perish wherein I was born, and the night which said, There is a man child conceived¹ (iii. 3).

Surely there is a place for silver, and a place for gold which they refine. Iron is taken out of the earth, and brass is molten out of the stone (xxviii. 1, 2).

It is evident that all these similarities cannot be due to mere accident, and that they are so numerous that they must point to a real interdependence. The author of *Job* seems, from all that has been said, to have made a careful study of the *Prometheus Bound*. The play he was studying breathed the Jewish spirit and could not but produce a profound impression on him. It dealt with the great problem of justice between man and God, with world justice. What more natural than that he, a man 'of superb genius, of rich daring and original

¹ Both heroes call on the elements in affliction.

mind'² should be inspired by this brilliant achievement of a Greek soldier, and, his mind still full of the thoughts and expressions of the *Prometheus Bound*, he should be impelled to take a flight of his own?

His own ideals, drawn from the spiritual fountains of the Hebrew nation, lifted him infinitely higher than the highest altitudes reached by his Hellenistic predecessor, and there he gave birth to 'the most splendid creation of Hebrew Poetry,'³ to the greatest poem the world has yet produced.

² J. E. McFadyen, *An Introduction to the Old Testament*, p. 264.

³ *Ency. Brit.*, art. 'Job.'

Praise in the Religious Life.⁴

BY THE REVEREND LEWIS TUCKER, M.A., BOWDON.

I HAD a stimulating conversation, a few months ago, with a minister who had maintained a progressive pulpit for a long period. He was emphatic about one thing, and that was, that worshipping congregations and ministers leading the devotions ought to be concerned chiefly with praise to God. We have no right to come into the sanctuary like cringing curs into the presence of a tyrant of uncertain temper. A Christianity which is full of fear is not only afraid of life but afraid of God, on the assumption that His actions are not predictable, and that there is no security in Him.

If Christianity is natural it is exuberant and

eager to express its gratitude. It ought not to be difficult to find a doxology.

1. We are prone to overlook the fact that praise and thanksgiving are helps to the spiritual life. By them we realize that our God 'daily loadeth us with benefits.' Our faith in His present redemptive Fatherhood is strengthened and our souls gain quality and tone. Too much of our time is spent complaining. We fret ourselves into sour-spitedness and waste our time fretting when difficulties come. No one can expect to escape difficulty. Our troubles are real enough. But life is not helped by grumbling. The reactions of a fretful spirit are helplessness and incompetence in the presence of a situation which calls for faith and energy. God's goodness does not cease to operate

⁴ An address given at the Presbyterian Retreat, Westminster College, Cambridge, 20th September 1927.

when the sun goes down. There is a speech in the stars, and a song in the night. And though our immediate difficulties be dark as midnight, even then, remembering the stability of God's ways, we can give thanks.

2. The Puritans, men who knew poverty, scourging, and bonds for the gospel's sake, used to praise God in their darkest experiences, for, in their quaint phrase, they affirmed that 'praise and faith live and die together.' And they were not far wrong when you look at it. We usually associate praise with memory and make it link the present to the past. We stand in the strength of providential mercies. It is He who hath made us and not we ourselves. We give thanks for memories of the great goodness of God. We think of faith as linking the present to the future. Things yet to be substantiated are looked for on the ground of what we have now in our possession. The Christian sacrifice of thanksgiving ought to keep in vital alliance praise and faith, binding into a real unity past, present, and future. We can render thanks for mercies yet to come because we have already received mercy. Christian gratitude is certainly a lively sense of favours to come. As a matter of fact, past and present are pledges of the future. Further gifts are linked to one gift. That is the religious significance of Sir Arthur Keith's address on Darwinism. The gift of life, at the beginning a simple cell, has in it the further gifts of variety of form and activity. Where more highly organized life is given, further gifts of food and raiment are implied. Where the mind is given, further gifts of truth, goodness, and beauty to satisfy the needs of the mind are implied. To a race seeking satisfactions of this kind, Christ is given, God-given, and with Him is given the pledge of the ultimate triumph of the Kingdom of God. As the Divine Spirit triumphed in the body of Jesus over sin and death, so shall that Spirit triumph in the body politic and commercial throughout the world. Even now there are movements as dramatic in their significance as the fact that the Crucified Christ captured the throne of Cæsar within four centuries from Calvary. Skilled observers tell us that in the East, in India especially, Jesus is capturing the imagination and shaping the ideals of great masses of people. The recent speeches of Gandhi and the 'Christ of the Indian Road' alike bear witness to it. We hear of the break-up of Islam and the success of the message, 'There is no God but God, and Jesus is the express image of His person.'

In Persia during the last thirty years there have

been amazing developments of Christianity among all classes of society. I believe that the ferment of revolution and of social unrest in Asia and in Europe, and indeed in all the continents, is, from one point of view, the working of the leaven of ideas of brotherhood and justice which have been directly derived from the Christian gospel. We live in the days of international judgment, and we are finding that in the interplay of opinions and in the conflict of criticism ideas of progressive humanity are born. The Kingdom of God is coming—here a little, there a little:

Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

The certainty of the ultimate triumph of the Divine Spirit is implied and pledged in the triumph of the Spirit in the body of Jesus. The important thing is not the exact hour when the event predicted will happen, but the certainty that it shall come to pass and shall not fail. To human judgment it may seem to be thousands of years ahead in the dim centuries of the far future. But faith visualizes the end and the triumph as though they were actual now, and praises God for the mercy which invests all the affairs of the present time with the tremendous interests of the last day.

3. There is an idea, frequently met with in the Psalms, which modern Christians have not yet fully appreciated. Praise is 'comely'—a delight, not a duty. There are compulsions in the manifoldness of God's bounty which make praise a necessity. But praise is not only right, it is a pleasure which makes worship and the worshipping soul 'pleasant.'

Praise ye the Lord; for it is good,
praise to our God to sing:
For it is pleasant, and to praise
it is a comely thing.

There is not only joy in the reverent courtesy which recognizes the 'loving wisdom of our God,' but there is the added blessing of an enriched soul. The truth is seen in the story of the Cleansing of the Ten Lepers. They left Jesus, having faith in His word, but with the marks of their disease still upon them, to submit themselves to the priest to be tested for leprosy. Their faith must have been a very real thing. As they went they were healed. One went back, when he saw the change, to render thanks. The others were caught up in the excitement of the new opportunity which their faith had won for them. But they lacked the grace of gratitude, and something died in their souls

though their bodies were healed. The other gave the first part of his new life, a part that could have been given to eager renewals of the life from which a leper had been excluded, as a sacrifice of thanksgiving for the miracle of the road. He brought the immediate joy and interests of a cleansed leper into renewed contact with the Jesus of the authoritative word, and he was enriched above the others. The urbane Jesus gave him wholeness of soul.

A soul is made comely by gratitude. There is a blight upon the ungrateful life. Though it has faith, it becomes warped and sere when it lacks the beauty and pleasantness of praise.

A cynic could sum up our general behaviour as always asking, always receiving, always forgetting. It should be as artistic and courtly as a well-set hymn. Not flattery—we cannot flatter God—but praise enriches life. I heard a Quaker break the silence of family worship with this sentence: 'O

Lord, Thy world is so full of benedictions that there is no need for us to pray—only to praise.' A prayer offered by a blacksmith in my old church expressed all the quality of praise, and anticipated all its rich reactions, when he spoke of our thanksgiving going up to God drawn by His mercy as the sun sucks moisture from the earth which will fall again upon the world as rain to keep it alive. He saw that the soul thrives when it responds to the pull of God's goodness. His mercy is from everlasting to everlasting; it is evident in the unfoldings of time; it holds the future when the Divine Spirit shall triumph in history. Let us give thanks. How is it to be done? Hear the words of a great Christian teacher and try to realize what they mean: 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a sacrifice of thanksgiving, holy, well pleasing to God, which is your logical and spiritual service.'

Contributions and Comments.

The 'Servant.'

IN Dr. A. E. J. Rawlinson's book, *The New Testament Doctrine of the Christ*, there is a valuable appended Note in which he discusses the views of Professor Burkitt on the references to the Servant passages of Deutero-Isaiah in the New Testament. Professor Burkitt is of opinion that 'the application of Is 53 as a prediction of the passion of Jesus was the work of Gentile Christians familiar only with the Bible in Greek.' He points out that such references are frequent in Acts, Matthew, 1 Peter, and Hebrews (the authors of which are all users of the Septuagint), but are scarcely to be found at all in Paul, 'John,' and the Apocalyptist. He further suggests that the reason for this is that the LXX has softened the *ebed* (lit. 'slave') of the Hebrew into *παῖς*, by which the idea of servitude is not necessarily implied. He suggests that Paul, who read his Bible in Hebrew, would scarcely like to use *ebed*, 'slave' of Christ.

Dr. Rawlinson very appositely counters all this by reference to the well-attested fact that, in Semitic lands, kings constantly called themselves the slave of their god, and adopted names such as Abd-Ba'al, Abd-Osir, etc., in which the word 'slave' is a part. This quite disposes of the necessity for assuming that the Servant passages

must first have been applied to Christ by readers of the LXX. But it does not explain why Paul should make such small use of Is 53. Dr. Rawlinson suggests as the explanation of this that Paul 'was affected not by Hebrew but by Greek social ideas about slavery.'

It is curious that both Burkitt and Rawlinson seem in this discussion¹ to have forgotten the fact that Paul is the one New Testament writer who does use the word 'slave' (δούλος) of Christ. It seems to me that Ph 2 completely disposes of Professor Burkitt's case. Is it possible that Paul had the 'servant' passages in mind when writing this, and that the words 'He emptied himself, taking the form of a slave' (ἐαυτὸν ἐκένωσεν μορφὴν δούλου λαβών) were intended to signify 'he took upon himself the rôle of the servant in Is 53'? Verbal similarities between this passage and Is 53 are lacking, but the tone and thought of both are the same—the servant, humiliation, death, and the value of it all. 'He shall see of the travail of his soul and shall be satisfied' may well stand as the prophetic adumbration of the great fact which Paul refers to in the words, 'Wherefore also God highly exalted him,' etc.

¹ Dr. Rawlinson does suggest in another place (p. 135, footnote 3) that Ph 2 may be an allusion to *ebed* Jahweh of Deutero-Isaiah.

If Is 53 was in Paul's mind, was not the connecting link his knowledge of our Lord's words, 'The son of man came not to be served, but to serve, and to give his life a ransom for many'? Here the word 'slave' does not occur, but it stands in the immediately preceding sentence. The ideal for the disciple is to be 'slave of all,' and the example of the Master is adduced to drive the lesson home. Does it not seem very likely that in the actual words Jesus used of Himself the idea of slave-service was conveyed, and the reporters softened it into the *διακονῆσαι* of our Gospels? Thus we come back to the time-honoured view that it was our Lord Himself who first applied Is 53 to His own work.

The question still remains why Paul uses this passage so little. May not the answer lie along the line of the marked difference between the idea of fulfilment of prophecy held by the ordinary run of Christians from at least the time of Matthew and Acts till to-day, and Paul's much deeper and sounder idea of the Old Testament preparing us for Christ? His attitude to the matter does not require the 'that it might be fulfilled which was spoken by the prophet.' He was concerned to show rather that Christ did what law and prophets failed to do. That occasionally he does use the old fulfilment method is true, but it was not necessary to his fundamental line of argument.

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The Voice out of the Whirlwind.

APROPPOS of the thoughts about the voice out of the whirlwind expressed in THE EXPOSITORY TIMES of July 1927, page 439, the following passage is interesting. It is the closing passage of F. W. Robertson's sermon, *Realizing the Second Advent*, Series I. No. 10.

'This is the blessing of affliction to those who will lie still and not struggle in a cowardly or a resentful way. It is God speaking to Job out of the whirlwind, and saying—In the sunshine and the warmth you cannot meet Me: but in the hurricane and the darkness, when wave after wave has swept down and across the soul, you shall see My Form, and hear My Voice, and know that your Redeemer liveth.'

GEO. L. HURST.

Quebec.

The Four Anointings

(MATT. xxvi. 6-13; MARK xiv. 3-9;
LUKE vii. 36-50; JOHN xii. 1-11).

VARIATION in writing stories is permissible and natural. This is apparent in the writings of one author; it is true also when many authors attempt to relate one incident or event. Not every man sees the same meaning in an experience. It is not possible to have uniformity in expression. Moreover, a story that has a setting in antiquity reveals, in the course of time, a tendency to be changed. Those who have the duty of handing down to posterity such a story may be guilty of changing the text or substance. It is also possible that as stories gain in retelling so may they gain when rewritten. The age of myth, legend, and fancies is a prolific source of exaggerated expression. Additions to original stories and sayings may be expected in such an age.

In the four incidents of our survey we have other possibilities. Theological conceptions, preconceived ideas, and accepted doctrines may have been reasons in the mind of the scribe or copyist for changing the meaning of the text. There are, therefore, general problems to be met before the incidents of the four anointings can be discussed separately. Are our stories the related experiences of eye-witnesses? Do they contain additions to the text? Can we discover any sign of abbreviation in the stories? Are there any indications of the incidents being recounted to suit accepted opinions?

In Mt 26⁶⁻¹³ we seem to have an historical setting of the incident. Bethany is mentioned as the place of the event. The house of Simon the Leper is also mentioned. Apparently the truth of this setting cannot be questioned. Mk 14³ is in agreement with these facts. Luke does not mention the place, and refers to 'a Pharisee,' not Simon the Leper, as the host of our Lord. This causes us to ask whether or not we can identify Simon the Leper with the Pharisee. St. John's Gospel, on the other hand, whilst mentioning Bethany, suggests that our Lord had Supper in the house of Mary and Martha. St. John's account shows a decided variation from the other three accounts. The correct account can only be decided by evidence or opinion.

As the story proceeds in St. Matthew's Gospel one is stimulated to ask questions. The difficulty lies in the matter of anointing the head. This appears to have been done. But we have no clue in this account of Matthew as to why an anointing of the feet could not have taken place. Mark is in agreement with Matthew. Luke and John mention

the anointing of the feet. We have to decide on the greater probability—the anointing of the head or feet. It is well worth noting that in Matthew and Mark the words put into the mouth of our Lord refer to the anointing of the body, the head not being specifically mentioned. In St. Luke mention is made by our Lord of the anointing of His feet, whereas in John no mention of the anointing of the feet or body is made by Him. The remainder of the narrative of Matthew is in agreement with Mark, but Luke's application of the story is different. St. John's account is obviously abbreviated.

The incident of Mk 14³⁻⁹ is in entire agreement with St. Matthew's account. The disagreements of Luke and John with Matthew obtain also with Mark.

The reader of St. Luke's account finds that there is a different concern in that narrative compared with the other three writers. Apart from the fact that in this incident no place is mentioned and that the person referred to is not named, we notice the absence of the criticism of the disciples about the waste involved in the anointing. The discussion in this account ranges around the woman and Jesus. The statement that the woman is a sinner and that of our Lord's ignorance of the woman, combined with the criticism of Simon by Jesus, takes the place of the idea of waste involved in the anointing. We cannot escape the feeling, however, that here we have a story told quite naturally and without strain. We have a conversation which can be readily understood and which is most likely to be true when the principles of religious concern of our Lord's generation are known. And, again, we may observe how easily our Lord makes a transition from the fact of anointing by the woman who is a sinner to the great principles of love and forgiveness. The introduction of the Parable of the Two Debtors seems also a natural part of the conversation. In this connexion the problem arises as to why the Parable, seemingly so important to the teaching of forgiveness, is not referred to in the accounts of Matthew, Mark, and John.

The rebuking of the Pharisee also makes the account of the woman and her doings a striking antithesis, and hence enhances the probability of it being true. Then again, the anointing of the feet gains credence because of its naturalness. We should expect the woman who was a sinner to anoint the feet rather than the head. It must be acknowledged, however, that in Luke's account we have no reference to the anointing of the body

before burial. On the whole, then, the incident by Luke seems the most independent. It is the only one which does not mention the 'cry of waste' by Judas, and the only account having the Parable of the Debtors with the subsequent teaching on forgiveness. Moreover, the rebuke to the Pharisee is unique.

St. John 12¹⁻⁶ mentions the place of the incident as Bethany. Neither Simon the Leper nor 'the Pharisee' is mentioned. The home, apparently, is that of Lazarus. The woman who anoints Jesus is Mary, and evidently distinct from the woman of disreputable character. The anointing here takes the nature of a dedication of a great love, and seems distinct from the idea of the need of forgiveness. The feet are anointed; the head is not anointed. We also have the argument of waste and an expression of concern for the poor by Judas. There is no reference to the anointing of the body before burial.

In the four accounts we have likenesses and differences. Luke's account is most unlike any of the other three accounts, and hence, unless the accounts of Matthew, Mark, and John come from a previous original source, it seems the most likely of the four.

The opinion now offered is that the four stories are variants of two original accounts, or are the outcome of a misplacement of facts. One account underlies Luke and that part of John which refers to the anointing of the feet; the other incident is that which underlies Matthew, Mark, and that part of John which relates to the 'waste' idea of Judas. We therefore construct two stories.

The first anointing is by the woman of disreputable character, happening at a time distinct from that of the anointing mentioned by Mark. This woman anoints the feet. The scene is in Simon's home at Bethany. Here our Lord found an opportunity of teaching the lesson of love and forgiveness, and also of rebuking the artificial religionist, Simon. The second anointing is by Mary the sister of Martha and Lazarus. This scene is in their own home at Bethany. Mary anoints our Lord's head. This is likely to be true on account of the familiarity that existed between Mary and Jesus. The 'waste' idea of Judas seems to have a fitting context here. All the people in the house were known to each other. We can now understand the ready criticism offered by Judas. It was hardly likely that such a criticism would have been offered at the anointing by the woman who was a sinner. It seems more fitting for the expression of reverent love by Mary to evoke the

words of our Lord in reference to His burial, than the act of the woman who was a sinner.

T. W. BEVAN.

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1 Corinthians xi. 10.

THE variant MS. readings and transpositions of this verse seem to point to some unsoundness in the text (if not to interpolation, as v.¹¹ follows naturally upon v.⁹, and the sequence of thought is broken by v.¹⁰): διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἁγγέλους.

One of the difficulties of the text is the phrase, ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς. R.V. margin, 'to have authority over her head,' is a plain and straightforward rendering, but obscure in meaning. To take it as connoting that the woman is to keep her head in subjection, by wearing a veil or hood upon it, seems very forced. Adopting a MS. reading, οὐκ ὀφείλει, quite a good meaning is obtained, 'the woman ought not to have authority over the head' (i.e. the man; cf. v.² *sup.*). But that obviously from the context is not Paul's meaning. The rendering (A.V., R.V.) of ἐξουσίαν as 'a sign of authority' receives no support from N.T. usage, where the word invariably means simply 'power,' 'authority.' Conybeare and Howson, *in loc.* (*Life and Epistles of St. Paul*), translate ἐξουσίαν, 'a sign of subjection,' quoting in support Lk 7⁸. The correct rendering there appears, however, to be, 'For I, also, am a man appointed under authority (a centurion, by those having authority so to appoint), having soldiers under me.' The centurion compares his own position to that of our Lord who has been appointed 'under authority' to expel at a word disease, even as he himself at a word to his men can enforce his will.

The great crux of the passage lies in the phrase, διὰ τοὺς ἁγγέλους. That angels were present at meetings for public worship, and would be offended at the presence of unveiled women, as the phrase is generally interpreted, is alien to N.T. writings (the 'Angels of the Churches' in the Apocalypse are obviously no parallel); and that they exercise any influence or authority over worshippers is foreign to Paul's thought, who set himself sternly against the

angelolatry which even in his day was beginning to show itself within the Church. Further, Paul settles the matter in question by saying (v.¹⁶), 'But if any man seemeth to be contentious (over this matter), we (I) have no such custom, neither the churches of God.' It is a matter of custom, says the Apostle. Why, then, should he appeal to the angels? From the context we learn that Paul has just said (v.⁷), 'the woman's part is to manifest her husband's glory,' i.e. she has his 'honour' in her keeping, and should accordingly avoid whatever might lead to any shadow being cast on that 'honour.' The Apostle has passed for the moment from the particular to the general (returning to the former v.¹³ *ss.*). 'Woman,' as the 'glory' of her husband, should by no action, however seemingly trivial, do ought that tended to obscure that 'glory.' We might, therefore, expect Paul to indicate here (v.¹⁰) how (e.g. by covering her head) she might help in securing that object.

Accordingly I would read from MSS. either, διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξιούσα ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ὄχλους, 'The woman, when proceeding out of doors, should have (a covering, *τι* [understood]) on her head on account of the crowd; or, διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἁγέλους, 'The woman ought to have a covering (mantle) upon her head on account of the crowd.' Against this latter is the strange word, ἐξουσίαν, which might perhaps be an adopted word (Lat. *exuvias* [a mantle], *exuviae*) among the Corinthians. The Vulgate, *velamen*, would seem to imply that a word connoting 'a covering' of some sort was in the text before the translator.

In a city so notorious for its laxity of morals as Corinth (cf. classical writers, *passim*) it would certainly have been at least judicious for Christian women not to go out of doors unveiled, so as not to expose themselves to insult.

For ἁγγέλους, it may be noted, J. B. Köhler reads διαβόλους, which, owing to a misreading of its meaning here (enemies, detractors), may have caused the substitution of ἁγγέλους.¹

W. D. MORRIS.

Kelso.

¹ For the variant MS. readings I am indebted to Theile's revision of Knapp's edition of the N.T.

'Tears shall take Comfort.'

A STUDY OF PSALMS XLII., XLIII.

BY THE REVEREND R. W. STEWART, B.D., B.SC., CAMBUSLANG.

THE Psalms for the most part have no decipherable signature. They have to be taken as they stand, a precious legacy handed down by the strange invention of writing out of a forgotten past. In some few cases, however, and one is the Psalm divided into two and numbered 42 and 43 in the English Bible, enough information can be gleaned to kindle an interest in the ancient author and his times.

Looking not down on the print, but away eastward across the world and back through the mists of centuries, the eye of the imagination lights on a figure distinctly visible. He goes wearily on foot, chained by the neck, one of a long line of captives trudging northward in the heat on a dusty Syrian road :

going mournfully under the oppression of the enemy.

He wears a long priestly robe, ragged and dirty. He is young, so that the pace that is killing the weaklings is easy enough for him. Many eyes are dull and dazed, but he still glances around and often backwards. Tethered as he is, his hands are free, and in one, hidden in a tattered fold of his garment, he clutches a little tablet which he takes out furtively from time to time, and scratches with the point of a thorn. Some soldiers ride past and, meeting his glance, fling at him a mocking jest. His figure stiffens with resentment, and then as he scowls after them it relaxes, and out comes the tablet, and he jots down :

My tears have been my meat day and night,
While they say unto me continually, Where is thy
God ?

He looks back along the line and a bitter smile flits across his face. Once again his fingers pinch the thorn and he sets down :

I went once, I remember, at the head of a throng,
With joy and praise to the house of God.

The way is long and the road rises, and sometimes at the top of a hill or at a turn there is a little halt. With one accord the captives look wistfully toward the familiar landmarks left behind in the dim distance, and as this man gazes the tablet is pulled forth and the name of the place is noted, the last view of Jordan, and Hermon, and Mizar, and then the sobbing words :

All thy waves and thy billows are gone over me.

The Psalm lies there in cold print. But the ear can fancy that it catches the music sounding faint and mellow across the gulf of twenty-five hundred years. Whence comes that thin far-off wail ? These Jewish prisoners are far now from their own land. They dare not leave the track in the middle of the waterless desert, so there is no need to rope them together now. The jottings on the tablet have grown and taken form during the monotonous marches, and by moonlight he has worked them into shape. At last one night as he and some comrades lie huddled in the lee of a tamarisk bush, talking of home and vanished days, and wondering if ever they will return, this young priest speaks shyly, 'Listen ! I have made a song of all this and it goes to the tune "Suffering," or to that other tune "Dove of isles afar." Here it is.' Eager heads cluster round the little tablet, closely packed with writing now, and when for the third time the singer reaches the refrain :

Why art thou cast down, O my soul ?
And why art thou disquieted in me ?

all are joining in the chorus. Up to the stars it floated, and still it lingers in the air, one of the imperishable songs of faith.

How was the song preserved ? When the band of exiles arrived in Babylon, was the little tablet still safe ? or were the words now graven on the memory of many, already become familiar and dear on many a weary march, and round many a camp-fire ? Did the poet live to know that this psalm was adopted into the sacred collection ? Did he return as he hoped, and listen to his own song chanted in stately music by the Temple choir ? Or did he learn, as his countrymen did, to let his religious affections entwine themselves round a Holy Book instead of a Holy Place, and find the words tuneful to his spirit as he set his face towards some humble synagogue in a foreign land ? Did he prepare his soul for its weekly worship there by singing with a spiritual meaning, as men do to-day :

O send thy light forth and thy truth,
Let them be guides to me ?

Who can say ? Yet plainly this is a captives' song, written on the long trek, and sung first beneath the stars. Sorrow is in it, humiliation and dismay,

the hard struggle for faith when mocking Babylonians asked where was Jehovah. But the beginning is not the language of despair :

Like as the hart panteth after the water-springs,
So panteth my soul after thee, O God.
My soul thirsteth for the living God.

No agony or ache can break or master his spirit, and he ends on the note of triumphant assurance :

Hope thou in God: for I shall yet praise him, my helper, my God.

For nine hundred years this psalm has been used by the Christian Church as a sacramental psalm. In the Missal it forms part of the 'preparation of the priest.' What is it that makes it particularly appropriate to the Communion service? It certainly covers a wide range of religious experience; it begins with high aspiration after God, then, descending, moves through the depths of doubt and anguish, and finally rises again to the heights of faith. But why not at the Table of the Lord dwell simply on the amazing love of God and the certainty of our redemption?

The reason is that it is possible to be too matter-of-fact and casual in the approach to the mystery of the gospel; to become so accustomed to the splendour of God's grace as to take it for granted, as a careless lad may take for granted all a mother's care and never notice the sacrifice in it. The idea in using this psalm is that at the Lord's Table any depths that are in a man ought to be stirred. To appreciate the gospel rightly one must imagine

what the situation would be without the gospel. At the best it would be that of this psalmist, with dismay in his heart, and doubt besetting him, but with his hope indomitable, and his yearning after grace untasted yet. And as one current of electricity induces another when it is brought near a dead wire, so the larger utterances of fear and penitence and hope stir deeper thoughts in shallow minds and create an understanding of the inward conflict that is a true mark of the religious life. The double movement, toward despair as well as hope, produces a heightened tension, more sorrow, more yearning, more expectation. 'Thou liftedst me up that I might see,' says Augustine, 'and I perceived myself to be far off from Thee.'

So all night long the trouble grew,
Whereby I knew there would be born a star.

To begin the sacramental act away back at the Old Testament stage of religion and enter into this earlier experience of doubt and struggle is a way of preparing the soul to rejoice with a right wonder and gratitude that all the days of misgiving are over.

O send thy light forth and thy truth,

Nay, but the Light of the world is shining :

Why art thou cast down, O my soul?

Yea, why? The Lord's guests are to have, not the mingled emotions of the captive, but the gladness of those who have arrived late, yet found the door wide open and the table spread.

Entre Nous.

'The Expository Times' for 1928.

Besides the usual features and the usual articles on varied subjects, we have arranged a series of articles on Personalities of special interest to theologians. Each article will be written by some one who has had close personal contact with the subject of it. The series will include Deissmann, Barth, Schweitzer, Carl Heim, Harnack, Söderblom, and others, and amongst the contributors will be Professor H. R. Mackintosh, Professor Curtis, and Principal W. B. Selbie. A short series of articles on 'Commentaries to the Old and New Testaments' is to be contributed by Dr. Peake, and Dr. A. E. J. Rawlinson will write on 'Recent Lives of

Christ.' The Sermon on the Mount will be dealt with in successive articles, and still another series will reply to the question, What is the Gospel? —the Gospel for Africa, for China, and for India.

The Impatience of a Parson.

The Impatience of a Parson is Mr. H. R. L. Shepard's plea for the recovery of vital Christianity (Hodder & Stoughton; 3s. 6d. net). Perhaps we might criticise the form of the book, the repetitions that occur in it, and other things. We might say that it is provocative. But would it not fail in its end if it were not provocative? 'I want a disturb-

ance,' says Mr. Sheppard frankly. 'I want almost anything rather than an unchallenged continuation of these smothered institutional versions of the fire which Jesus Christ came to cast upon the earth.' It is doubtful if we could even spare the repetitions, for they make the book easy reading—though hard enough in another sense—and this is a book which will be read, not by a small number of ecclesiastics and theologians, but by thousands of ordinary men and women.

Mr. Sheppard's is a great vision, the vision of a united Church showing forth in its corporate life the fullness of Christ's teaching. His soul longs for the Anglican communion, his own, dearly loved Church, to lead the way. In order that it may do so, he suggests a programme for the next Lambeth Conference and fills a chapter with constructive suggestions.

But instead of going into these, let us rather look at Mr. Sheppard's foundations. He has three foundation stones. He says, first, that a Church may not be corporately less Christian than the Christian individual. 'I shall declare my belief that no Church can be actually Christian that corporately expresses values which differ from the outstanding values of Christ, and which would be repudiated by an individual disciple for his own life and practice as being less than Christlike. Obvious and fundamental as this axiom may appear, it is not one which the Churches have attended to in the past.' His second foundation stone is that the Christian Institution is essential. 'A Church of some sort is necessary, not only because Jesus Christ seemed to take one for granted, but because He appeared to wish His followers to be associated together in a fellowship. "There is nothing," writes Bishop Gore, "more central to the mind of Christ than that you can only love God in fellowship." Moreover, group organization is a necessity for mankind, and the spiritual needs of the majority will not be catered for without a society, through which men may express their ideals, and from which they may obtain that which they require to keep them strong and steadfast in the way. As long as man is man Churches will be needed for all that moral and spiritual re-enforcement which common life and aims and example and worship and symbolism can give.'

But though the Christian Institution is essential, Mr. Sheppard goes on to say, in the third place, that it is subsidiary to the adventure of Christian living. 'While I recognize the absolute necessity for the Christian Society, I believe that its main purpose and function is to serve and encourage those who

have determined within their own souls to dare the Way of Christ, and have started or are starting on that venture. *The Church, however essential, is subsidiary to the adventure of Christian living*—just as to our Lord the Church of His day was subsidiary to the Kingdom of God, that condition of living in which Love prevails.'

H. R. L. Sheppard speaks.

CONSCIOUSNESS OF SIN

'It may be true that the modern man is not worrying about his sins, yet I fancy he is frequently worried about his own moral futility and strange inability to carry through the good resolutions of the night before—surely much the same thing.¹

PROFESSION AND ACHIEVEMENT

'I wonder how we must appear to those who watch us and hear us making our brave assertions about the Fatherhood of God, the brotherhood of man, and our personal devotion to the Lord Christ. I wonder if we do not seem to them like Alpine climbers who, having greased their faces and covered them with masks, and having put on their nailed boots and taken ice-axes in their hands, then proceed to walk gravely up the mild heights of Ludgate Hill? The contrast between our profession and our achievement would be ludicrous if it were not so utterly pathetic.'²

WAR

'We cannot any more think of war as anything but a damnable arrest of development and decency; it is not only the willingness to suffer agony, it is the willingness to inflict it. War cannot be reconciled with Christianity: there is no such thing as a Christian war. . . . They [professing Christians] are ready to kill members of other nations if the Government of the day bids them do so. It is true that they think civil war a terrible thing, but if all men are brethren is there in the mind of Christ a distinction between an Englishman killing an Englishman and an Englishman killing a Chinaman?'³

CHRISTIANITY TOO HEAVY

'We live our Christianity too heavily. I know no better way of expressing what I mean than by the words which were spoken by an old lady at the poor end of a parish, who said she did not want the

¹ P. 57.

² P. 146.

³ Pp. 52, 141.

church-worker coming round saving her soul on her.'¹

FELLOWSHIP

'Think of the churches and chapels that we know intimately, and then say which of them gives to an ordinary wayfarer, even to one who is seeking for a Saviour, any encouragement to persevere, and any impression that here for the seeking is the satisfaction of his soul's hunger? Which of them conveys to ordinary people the sense of a living fellowship one with another in Christ and of vital human concern for their neighbours' welfare? I am afraid there is often more real fellowship in the public-house than in the Christian Church.'²

ONE CHURCH

'Not until there is a Church like some great cathedral in which there are a multitude of side-chapels where the one God is worshipped in different ways by differently minded people, and yet all are within the One Church, is there any hope of Christianity prevailing. Not until the values of Christ and the Spirit of Christ are accepted by Christian people as the one unifying centre around which all loyalties are grouped can we talk of offering our world the Christian religion. If the spiritual eyes of my Communion were once opened, I fancy it might make a great offering to this ideal.'³

Material Things.

'Yesterday I came upon the following passage in an Essay by Bagehot. "Mr. O. has a story of some deputation of Indians, at which the American Orator harangued the barbarian audience about 'the Great Spirit,' and 'the land of their fathers,' in the style of Fenimore Cooper's novels; during a moment's pause in the great stream, an old Indian asked the deputation: 'Why does your chief speak thus to us? We did not wish great instruction or fine words; we desire brandy and tobacco.'"

'Why did I think of you when I laughed over this? Because no one would better appreciate the humour and the pathos of it all, and its relation to states of mind and modes of thought that you and I have met with.'

The quotation is from a letter of Mr. F. W. Macdonald to Dr. W. L. Watkinson. Dr. Watkinson died in 1925 at the age of eighty-six. Mr. Macdonald still 'watches life through the window

of old age.' They were lifelong friends, and, during the last years, when they could no longer meet, they wrote constantly to each other of books, of current affairs, and of how they felt on the deep things of life. Both were in the Wesleyan Methodist ministry. Dr. Watkinson was President of Conference in 1897, and was known to a wider public by his published sermons and addresses. Mr. Macdonald had a long ancestry in the Church—his grandfather having been ordained by Wesley. His father was George Browne Macdonald, also a Wesleyan minister. It will be remembered that three of his sisters married Poynter, Burne-Jones, and Baldwin. A footnote to one of the letters says, 'You would see that another sister's son, Sir Ambrose Macdonald Poynter, died the other day after a surgical operation. It supplies a pathetic contrast to his cousin Baldwin's honours.' This is a little book to be enjoyed in a restful moment. The title is *The Letters of Two Friends* (Epworth Press; 2s. 6d. net).

Two Prayers.

The Student Christian Movement has done a real service in publishing in this country Dr. Walter Rauschenbusch's *Prayers of the Social Awakening* (3s. net). We have a rich equipment from the past for the culture of individual religion, but how few prayers express the religious emotions of social Christianity. Dr. Rauschenbusch meets this need.

THE AUTHOR'S PRAYER.

O Thou who art the light of my soul, I thank Thee for the incomparable joy of listening to Thy voice within, and I know that no word of Thine shall return void, however brokenly uttered. If aught in this book was said through lack of knowledge, or through weakness of faith in Thee or of love for men, I pray Thee to overrule my sin and turn aside its force before it harm Thy cause. Pardon the frailty of Thy servant, and look upon him only as he sinks his life in Jesus, his Master and Saviour. Amen.

FOR THE KINGDOM OF GOD.

O Christ, Thou hast bidden us pray for the coming of Thy Father's Kingdom, in which His righteous will shall be done on earth. We have treasured Thy words, but we have forgotten their meaning, and Thy great hope has grown dim in Thy Church. We bless Thee for the inspired souls of all ages who

¹ P. 145.

² P. 183.

³ P. 197.

saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that to-day the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered Nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood?

Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force. Help us to make the welfare of all the supreme law of our land, that so our commonwealth may be built strong and secure on the love of all its citizens. Cast down the throne of Mammon who ever grinds the life of men, and set up Thy throne, O Christ, for Thou didst die that men might live. Show Thy erring children at last the way from the City of Destruction to the City of Love, and fulfil the longings of the prophets of humanity. Our Master, once more we make Thy faith our prayer: 'Thy kingdom come! Thy will be done on earth!'

NEW POETRY.

Thomas Moul.

Six years ago Mr. Moul had the happy idea of publishing an anthology of the verse which had appeared during the year in newspapers and magazines. We now have the sixth consecutive survey—*The Best Poems of 1927* (Cape; 6s. net). The collection has a twofold value. It preserves verse which might otherwise be lost sight of, and by its comprehensiveness—there are over seventy poets represented—it affords a good idea of the matter and style of the most recent poetry. We choose for quotation Louis Golding on narrow nationalism, and Clement Wood's 'The Green Christs':

WANDERERS' DUST.

My father lies in Doomington,
The dark city of Doomington,
And there my mother died.
By this chance and that chance
My brother died in green France
With a wound in his side.

My father's mother by the Don
Sleeps there near her small son,
But that land was not theirs.
The river thrusts its snout by
Fields of maize four metres high
And the lone lank firs.

My father's father's father sleeps
Under the burnt Caucasian steep,
Whom the Turk there led.
But for my mother's mother's line
I must fare to the broad Rhine
If I would claim my dead.

Where, then, when we are dust,
Shall we, as dead men must,
Go forth to claim our own?
We that have for winding-sheet
Only the pale bands of sleet
And wind for a headstone?

THE GREEN CHRISTS.

Christ was hanged upon a tree—
But it was slain before He.

Men say Christ rose from the dead:
It stood quietly and decayed,

Bleeding out its pale blood
Into Golgotha's dark mud.

Christ in heaven shines tenderly;
There is no heaven for a slain tree.

Why do we kill its million kin
Each time that Christ's birth comes again,

Sparing neither youth nor age,
A leaf darker than Herod's page,

But wreaking vengeance on the meek
Green Christs, for Jesus' sake?

In his white name who stood for love,
Let kindness return above.

The sweet serene and dreaming sod
Whose green lords never slew their god.

Let the world know that Christ's breath
Breathes life, and not death!

Printed by MORRISON & GIBB LIMITED, Tanfield Works,
and Published by T. & T. CLARK, 38 George Street,
Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings
Gate, Aberdeen, Scotland.